Ἡ ΖΗΜΙΑ ΤΗΣ ΑΓΑΠΗΣ:

The LOSS of LOVE:

OR,

CHRIST

Contending through the CLOUDS

With His SPOUSE,

For the loss of her

FIRST LOVE.

Being

A SERMON

First preached before an Honourable Assembly upon Mount *Zion*: And since augmented with some After-Gleanings.

And now published for the good of the many Thousands of *Israel*.

Whereunto is added,

A Call for a Christless Sinner:

OR,

A few Considerations for Them that are going down to the Damned.

By *JOHN WAITE*, a poor Servant of (a rich Master) JESUS CHRIST.

London, Printed for *George Larkin*.

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To them that have an Ear to hear what the Spirit ſaith to the Churches.

READER,

I Have ſometimes in reading of an Epiſtle, found the Author making this Apollogy, That he never intended to burden the world with any of his Writings; and when he was writing (what he hath now extant) it was onely intended for a private uſe: And truly I have been ready to cenſure it for a complement at the beſt; and therefore if I, in making the ſame defence for any infirmity, ſhould likewiſe be cenſured by another, I ſhould be paid with my own coyn, if mine was falſe. Whether my cenſure was falſe or no, I know not, but this I know, that if he that ſhall cenſure me for this, did but know how far it was from my thoughts for

ever appearing in Print, and likewiſe for publiſhing this, when I begun it, he would be aſhamed of his Cenſure, whoever he be: for as far as the Eaſt is from the Weſt, (I think I may truly ſay) ſo far was it from me to intend the publiſhing of any of my poor Labours in this kind; and the ſame I can ſay of this, until I had writ a conſiderable part of it.

This ſtrange Work (for ſo I may well call it) was occaſioned by the earneſt Requeſt of a dear Friend, and near Relation of mine in Chriſt, whom God made as his own mouth to call me to it, (after I had been like a dead man concerning it) by importuning me to write from ſome Text of Scripture for a private uſe. Nor did I intend it for any other, but wholly and onely for the uſe of my dear friend, as I was requeſted. Nor did I know that I was writing to ſerve any other, no more then Iſaac *knew to what end he was going to the Altar, when he ſaid by the way,* My Father, behold the Fire and the Wood, but where is the Lamb for a Burnt-Offering?

But while I was writing, (ere ever I was aware) *I was ſo powerfully moved by the Finger of God, rather to* put it on

a

a Candleſtick, *then* under a Buſhel, *that I was fully perſwaded to it: Which motion I have had renewed (ſince ſome faintings about it) with the thoughts of that good I hoped it might do (through Gods Bleſſing) in this publick way*, among the many thouſands of Iſrael. Mat. 5. 15.

But by the way, I have met with ſuch and ſo many unparallell'd drowning Seas of Trouble, (God he knoweth theſe are no feigned Words) that if EVERLASTING ARMS had not been underneath, *(though I had had many Lives) I ſhould not have liv'd to finiſh it. If therefore, Reader, thou doſt intend to ſearch this Book for the faults thou canſt find in it, intending to make the ſame uſe of thy Head, that the Woman makes of her Sieve, which ſifts out all the Flower, and holdeth onely the Bran; Know that this was writ at Sea, in a Storm that was ſo violent that it toſſed me* up and down again into the depths, where I ſaw the Works and Wonders of the Lord (as they that do buſineſs in great Waters) *Even in ſaving me from ſhooting the gulf into another World. If therefore thou doſt intend to fall upon me where thou canſt find thy way left open for thee; let* Pſal. 107.

me prevent thee with an expreſſion of Gods to Job, *and with another of a man of God to thee, both compact together*, viz. If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thy hand upon thy mouth; Remember the BATTLE, and do ſo no more, *Prov.*30.32. *Job* 41.8.

Notwithſtanding all this, it may be ſome unmerciful Readers will be ready to blame me for ſome things, of which I ſhall mention as few as may be; and (that I might not be burdenſom) anſwer them in as few words.

1. *Becauſe it hath no more of its authority from Ancient Writers.*

I anſwer, The Word of God, the Ancient of Days, is ſufficient authority; yet I deny not that in the reading and uſe of Authors both old and new, there is much profit: But yet in the multiplicity of theſe, I think I may ſay, as Solomon *ſaith of the multitude of Dreams and many words,* Eccl.5.7. There are alſo divers Vanities; *in my ancient Author there is none, for* every Pro.30.5 Word of God is pure. *Therefore* fear thou God.

2. *Others peradventure will blame me for too much contraction and brevity; and beſide,*

beſide will find (it may be) many things, wanting, which ſhould have been added: And (it may be) others as wiſe, will find words abounding, which they would have had left out: The ſtile will be too ſhort for one, too long for another; too high for one, too low for another; too courſe for one, too fine for another.

I am willing to deſpair of the end I neither intend nor deſire, viz. *To pleaſe all: As for that of brevity, I confeſs I may ſay of my writing as of my preaching, that I never deſired to deliver all that might be ſpoken to a Text, if I was able, nor do I think it convenient; nor do I like any uſeleſs words or Tautologies in what I do deliver; neither would I on the other hand leave any thing in obſcurity, for want of words to explain it: I am for the middle way; and though I would not perſwade the Reader I am walking there, when he finds me extream on either hand, yet would I deſire my Antagoniſt to conſider, That if (on the one hand) all were added that every one could find wanting, it might make the Book too heavy for ſome to bear, and too dear for others to buy: and on the other hand, that if all were left out which every one can diſlike, the Paper onely*

might remain. But if God will please to save one Soul by what I have written, I hope I am willing upon this condition to be censured by a thousand on the one hand, and by as many on the other, could they be found so doing, without wronging their own Souls.

And now, Reader, instead of complementing with thee, let me leave a few Requests with thee, and let me earnestly beseech thee, that thou deny me them not.

First, Take heed lest thou be offended at such-like Sentences, which both Hypocrites, and also they that have corrupt festered Consciences, commonly call hard Sayings, which are to the Reader or Hearers like the bitter Water of Trial under the Law, which being drunk, made the guilty Persons Belly swell, but not the clear. But in this case I would offer two things to thy consideration: 1. *Either thou art guilty of a Reproof, when thou meetest with it; Or,* 2. *Thou art clear of it.*

1. *If thou art guilty, why art offended? What? Art thou neither clear, nor willing to be clear? I must then say from the God of Heaven,* Jer. 13.27. *Wo be to thee;*

thee; art thou not willing to be made clean? When ſhall it once be? Is this too unpleaſant? Thou hadſt better take bitter Pills for thy Souls Life, then ſweet Poyſon for thy Souls Death.

2. *If thou art clear, then this Reproof belongs not to thee, why art thou offended? What, art thou not willing others ſhould be cured who are ſick or guilty? Or doſt thou ſay I deal too ſharply with them? They will not ſay ſo themſelves, if they are willing to be cured. Take heed of theſe childiſh or peeviſh Offences (if thou art clear) leſt thou become guilty of the defilement of thy own Soul thereby; and take heed of fooliſh pity, leſt thou become guilty of the deſtruction of others thereby. A ſound Heart cries to God, Search me, and to man, Search me; and take heed you do not deceive or flatter me. But a rotten Heart cries out, when it is in a faithful hand, like the Woman to the Prophet,* 1 King. 17.18. What have I to do with thee, O Man of God? Art thou come to call my ſin to remembrance?

Secondly, I pray thee accept of this my Service as if I had ſent it to thee by name, from far, by a meſſenger on purpoſe: It deſerves as much, though not for my ſake,

yet

yet for Chriſts ſake, who hath been the Author of it for thy ſake; for his ſake therefore, and for thy own, I do humbly and earneſtly beſeech thee that thou doſt faithfully and laboriouſly thy utmoſt endeavour to profit by it as much as poſſibly thou canſt, and pray earneſtly that all others may do the like into whoſe hands it may come. But,

Thirdly, Let not the reading of this Book hinder thee in the reading of thy Bible, (Gods two Teſtaments) no, not of one Chapter therein, whilſt thou liveſt, I charge thee before the Lord; and I can do no leſs, for I am ſo jealous of Readers (though godly) that they are ſo eaſily drawn out of their Bibles, that if I write but a Letter to a Friend, which I judge may be acceptable, I am, inſtead of ſending it, ready to throw it into the Fire, and burn it, that it may never go of ſuch an evil Errand, as to hinder ſo good and bleſſed a work, as the reading of the pure Word of God is. That thou mayeſt therefore ſufficiently read this Book, and thy Bible never the leſs, take thy time out of that thou doeſt uſe to ſpend in idleneſs, or vain and unprofitable talking, or in exceſſive labour, or ſleeping. And in ſo doing,

I ſoberly tell thee I ſhall heartily thank thee.

Fourthly, Neither let it (being new) hinder the reading of other mens Writings, which (though thou haſt read) may be yet more profitable to thee: I am jealous alſo here; nay, I am ſure it is a Duty too much neglected. Theſe times have occaſioned the publiſhing of ſome Books by them that are in Bonds; who, becauſe they cannot come to you and preach, have writ and ſent to you ſome ſound, ſeaſonable and profitable Pieces, whereunto you will do well to take heed they riſe not up in judgement againſt you; or, that God who gave them opportunity of writing them, by taking away their liberty in Preaching, do not give thee an opportunity of reading them, by taking away thy liberty in Hearing. If thou didſt but know what a Play it is to read Books, if compared with the Pain of writing them, thou wouldeſt judge thy ſelf worthy of Reproof, for neglecting this godly Recreation; it being to compare with the former, but like the telling over Money, after it is dearly earned. And ſeeing they are ſent home to thee, take heed thou art not like the Iſraelites, who loathed the Manna that fell about their Tents, Num. 11. 6.

Nor

Nor like the People that live among the Gold Mines, who are weary of digging it; at which toyl others (living at a great diſtance) would rejoyce as when one findeth a great ſpoyl: Wo be to them that ſhall be found with their empty Combs, in the day when God comes to take up his Honey, who have had the Flowers growing at their doors, out of which they might eaſily have gathered Honey to fill them; they will ſmart for their eaſe, when they ſhall have every buſie Bee to ſting them with a witneſs, Iſa.5.4. Matth.25.3,8,10,26,30. & 12.42.

Pſa.119. 162.

Fifthly, Pray, and ſtuddy, and learn rightly to time every Duty: The wiſe man ſaith, To every thing there is a ſeaſon; *and* He, *i. e. God,* hath made every thing beautiful in his time. *The loweſt Duty in ſeaſon, is more beautiful and profitable then the higheſt out of ſeaſon. It is poſſible thou mayſt be reading thy Bible, when thou ſhouldeſt be reading of other Writers; though more probable thou wilt be reading them, when thou ſhouldeſt be reading thy Bible; but moſt like of all, that thou wilt be reading neither, when thou ſhouldſt be reading either; yet he that is reading of either, when he ſhould*

Ecc.3.1. ver.11.

ſhould be a reaping, is out of his place, and had as good be a ſleeping. And if it be ſo uncomely and unprofitable to be in ſpiritual Exerciſes, when thou ſhouldeſt be in thy Calling; what is it then to be working, or playing, or idling, when thou ſhouldſt be praying, or reading, or hearing? Learn therefore (whatever it coſt thee) this underſtanding, to do every thing in his ſeaſon; and (if the ſpirit of the Work be not wanting) this will make thy light ſhine like Apples of Gold in Pictures of Silver, *as* Pro. 25. 11 Solomon *ſaith a* word fitly ſpoken *will do: and if one word in ſeaſon be ſo good and amiable, what is the whole ſervice of God in the* Beauties of Holineſs?

Laſtly, And pray for me, that I may go and do likewiſe; that I may know the will of God and do it; that I may prove what is that good and perfect and acceptable Will of God; and knowing how I ought to walk, and to pleaſe God, that I may therein abound more and more, that God in all things may be glorified in me, thorow Jeſus Chriſt, for whoſe ſake I alſo pray thee that thou wilt pray for him and his, (according to Gen. 17. 7.*) who is thy Servant for Jeſus ſake,*

Pro. 15. 23. *Rom.* 12. 2 1 Theſſ. 4. 1. 1 Pet. 4. 11.

JOHN WAITE.

May 26. 1666.

To the Poor Christless Sinner.

Poor Sinner! If thou wilt read this Book, I refer thee toward the latter End, to begin at Page 129. *where thou shalt find I have not wholly forgotten thee: Which latter Part being (as I judge) most suitable for thee, I do in love to thy Soul (in which also I writ it) desire thee to read that first, lest thou art in Hell before thou comest at it; and if God shall spare thee, and give thee space, I would have thee begin the Book afterward, and read it through; for though I have directed that latter part*

part to thee, and thee to that, yet I exclude thee not from reading the former, not knowing where thou wilt find the word that will awaken thee, or whether in this Book, or in any other, or in none, until thou art in Hell. If thou thinkeſt theſe hard ſayings, know I am not a ſcratching of itching Ears, but I am a knocking at thy hard heart, which muſt be broken, or elſe thy Soul muſt be damned; And whether I ſhall prevail or no, and pull thee out of the fire, I know not. Nevertheleſs at Chriſts Command I will let down the Net; And that the good Lord in mercy may take thee by it, ſhall be the prayer of him who is thy Souls Friend,

J. W.

Ἡ Ζημία τῆς Ἀγάπης:

OR,

CHRIST

Contending with His SPOUSE

For the loss of her

FIRST LOVE.

REV. 2. 4.

Nevertheless I have somewhat against thee, because thou hast left thy first Love.

These are the words of an ascended glorified JESUS, of whom it was said, even in the days of his flesh, when he tabernacled in our weak natural *Body*, That *never man spake like this man*; whose words then amazed all his Auditors,

Heb. 5:7. John 7: 46. John 18. 6.

tors, & sometimes made them fall backward to the ground: but now being glorified, the sight of him makes *John* (though he was in the Spirit) fall at his feet as dead. And however this man Christ Jesus, in his sweet despised humane Nature, was, or is, beheld with a carnal Eye, yet now he is *the King eternal, immortal, invisible, the onely wise God, to whom be honour and glory for ever and ever, Amen.*

1 Tim. 1. 17.

In the Text there are these two parts into which it may be divided:

First, Here is a loving faithful Rebuke, *viz. I have somewhat against thee.*

Secondly, The reason of this Rebuke, *viz. Because thou hast left thy first Love.*

Thirdly, Here is also to be considered the Person rebuking, *viz.* The Lord Jesus Christ. And,

Fourthly, The Person or Persons rebuked, *viz.* The Angel or Messenger of the Church, or the Church it self, or any particular Member worthy of reproof: *What I say to one, I say to all,* saith the same Lord Jesus Christ. The words being thus divided and considered, here appeareth this *Observation:*

That

That the Lord Jesus Christ, the Head of the Church, over-looketh, or watcheth over the Church with a quick Eye. Doct.

For the proof of this, take these Scriptural Evidences.

1. If there be the least miscarriage in a Church or Person, Jesus Christ beholdeth it, whether it be in thought, word, or deed. *First Evidence to prove the Doctrine.*

How soon was the first sin that ever man committed, espied out? How quickly is *Adam* called to an account for it? and how severely is it prosecuted? How suddenly did God see *Onans* secret sin, and slay him for it? *Gen.*38. 10. How soon did God see *Israel's* sin? *Exod.*32.7. *Go, get thee down*, saith God to *Moses*, *thy People have corrupted themselves*; God saw it before *Moses*, their faithful quick-sighted Watchman, whose sight was so clear and durable, that of him it is said, when he died an hundred and twenty years old, *His Eye was not dim*, Deut.34.7. How quickly did God rebuke *Moses* and *Aaron* for smiting the Rock twice, for wch he fell short of the Land of *Canaan*, *Numb.*20.12. & 27.14. *Deut.*1.37. How quickly was *Achans* sin seen? for Gen.2.8.

which God suffered *Israel* to fall before their Enemies; neither would he be with them to save them, till the accursed thing was taken away, *Josh.7.* 10,11,12. How soon did God send the Prophet *Isaiah*, to reprove and denounce Gods Judgements to good *Hezekiah*, for shewing the King of *Babylon's* Messengers his Treasures, though engaged by their kindness? Multitudes of such instances there are in the holy Scriptures, all of which to alledge, would be more tedious then convenient; therefore but a few more: Saith *Job*, Chap.13.27. *Thou lookest narrowly to all my pathes, thou settest a print upon the Heels of my feet:* and Chap.14.16. *For now thou numberest my steps; dost not thou watch over my sin? my transgression is sealed up in a bag.* As if *Job* should say, I am walking in a narrow way, with such a stamp on both my heels, that I cannot take one step out of the way, neither to the right hand nor to the left, but this print on my heel will leave an impression behind it; and God watcheth over my sins, and numbereth these by steps, and telleth them over as men do their money,

and

and ſealeth it up in a bag. And *David* giveth the ſame *teſtimony* to this *Truth*, Pſal. 56.8. *Thou telleſt my wandrings:* and *Pſal.* 139.2. *Thou knoweſt my down-ſitting and mine up-riſing; thou haſt beſet me behind and before: and there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.* Yea, ſaith God himſelf to this Truth, *Thine Iniquity is marked before me*, Jer. 2.22. I fear there are many Chriſtians that inſtead of being aware of this, are ſaying in effect, as *Saul*, *I have done the Commandment of the Lord*; to whom God may be ſaying, What means then this bleating, that theſe favoured ſpared Corruptions makes in my ears, which are always open to hear, as my eyes are to ſee? *Heb.* 4.13. *Neither is there any Creature that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him with whom we have to do.*

2. If there be never ſo much worth in a perſon, or never ſo many things which are godly and commendable, yet can they not all make a covering to hide one ſin from Chriſt your Spectator, nor yet make an excuſe for one ſin *Second Evidence to prove the Doctrine.*

by him diſcovered: A Chriſtian cannot by all his good works hide one evil work from Chriſt. *A gift* (ſaith *Solomon*) *blindes the eyes*; but he doth not ſay Chriſts eyes: *Hab.*1.13. *Thou art of purer Eyes then to behold evil, and canſt not look on iniquity:* this relates to Chriſt's beholding the Church; for of the World, ſee what followeth: *Why holdeſt thou thy tongue when thou lookeſt on the wicked, which devoureth the man that is more righteous then he?* God is ſilent with the wicked for the greateſt ſin, but the Church he will reprove for the leaſt ſin. Conſider how highly this Church at *Epheſus* is praiſed, and for how many things, *Rev.*2.2,3. *I know thy works, and thy labour, and thy patience; and how thou canſt not bear them which are evil; and thou haſt tried them which ſay they are Apoſtles, and are not, and haſt found them lyars; and haſt born, and haſt patience, and for my Name ſake haſt laboured, and haſt not fainted:* And what, will not all this do? Read on; *Neverthelеſs I have ſomwhat againſt thee.* Reader, ſtop a little, and conſider with thy ſelf: Doſt not thou come far ſhort of this Church? Hath not Chriſt more againſt

againſt thee then thus? and art thou at quiet? Might not this Church better plead its caſe then thy ſelf, and ſay, Haſt thou ſomething againſt me, Lord, who am thus commendable? other Churches are far more faulty; there is *Sardis* and *Laodicea*, who are not to be compared to us; I pray thee contend with them. Saith Chriſt, Neither their Sins nor your Righteouſneſs ſhall excuſe you for this one ſin: Notwithſtanding all your Vertues, I find a decay in your Love, for which I am coming QUICKLY with a Judgment ready to execute upon you, except you repent. Which very Judgment hath befallen ſome of late, from whom the Kingdom of God is now taken, according to *Matth.*21.43. from which Scripture they had warning, and were fore-told of this Judgment in time, if they had known the time of their Viſitation, when their Watchmen looked and ſaw their Glory on the Threſhold, which is now departed; by reaſon of which ſome have ſpread out their hands, ſaying, *Wo is me, that I dwell in the Tents of Kedar!* though it may be others, like *Gallio*, care for none

of these things. But take notice that this also confirmeth the Truth in hand, *viz.* The Judgement being executed before our eyes.

The third Evidence to prove the Doctrine. The third Evidence to prove the Doctrine, is this: That Jesus Christ seeth also whatsoever is commendable in a Person; though but a Dram of Worth, or Grace, or Vertue, amongst many Pounds of Sin, all his Evils cannot hide it from Christ, who seeth it, and will acknowledge it: *Rev.* 3. 1. *I know thy works, that thou hast a name that thou livest, and art dead*; and is that all? No, *Be watchful, and strengthen the things that remain, that are ready to die*: I will own them, saith Christ, as long as there is any life in them. And vers. 4. *Thou hast a few Names, even in Sardis*, (that dead Church) *that have not defiled their Garments, and they shall walk with me in white, for they are worthy.* Jesus Christ is not like them, neither are they in his steps, who when they can see any evil in a person offending, will strain it until it is broad enough to cover all his Worth; whilst on the other hand, they can cover as much Sin with as little Grace, where they

they are pleaſed. But *Jeſus Chriſt* is not like ſuch, he is more upright then ſo: *Zeph.*3.5. *The Juſt Lord is in the midſt of her, he will do* NO *iniquity.* Job 34. 21. *For his eyes are upon the ways of man, and he ſeeth all his goings, there is no darkneſs nor ſhadow of death where the Workers of iniquity may hide themſelves; for he will not lay upon man more then right*, &c. For the further confirmation of this Doctrine, there are multitudes of Examples from the Judgments of God for ſin, beſide thoſe dayly Convictions Chriſtians meet with from the Word and Spirit of God, for miſcarriages; by reaſon of which we muſt conclude with the Pſalmiſt, *Pſal.*90.8. *Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.* But if any ſtand in doubt of this Truth, and want a further proof, they ſhall ſhortly have it, and be reſolved; even when Chriſt cometh to make them know that which he ſaith all the Churches ſhall know, *viz. That I am he that ſearcheth the heart, and trieth the reins, to give every one according to his works.*

Object. *But why doth Chriſt look ſo*

narrow-

narrowly after the sins of the Church Hath he not taken them away by his death on the Cross, and by that one Offering perfected for ever them that are sanctified?

The first Reason why Christ watcheth over the Church.

Answ. Because he cannot otherwise be faithful to the Church, and to his trust. The offering up of his Body upon the Cross for the sins of his People, that relates to his Priestly Office; but this work of Conviction, or reproof for sin, that belongs to his Prophetical Office. Christ is not onely a Priest, to offer and make satisfaction for sin; but also a Prophet to reprove for sin, *Act.* 3.22. *For Moses truly said* (not falsly) *a Prophet shall the Lord your God raise up unto you of your Brethren, like unto me.* *Moses* reproved for Sin, Christ must do the like. The Law saith, *Levit.* 19. 17. *Thou shalt in any wise rebuke thy Neighbour, and not* *Gal.* 4.4. *suffer sin upon him.* Christ was made under this Law: and though, as he is your Priest, he suffered your sins to lie on his back on the Cross; yet as he is your Prophet, you shall find he will not suffer your sins to lie in your bosom, but he will surely and faithfully reprove you, as he must do who is a Prophet or Preacher; he must reprove, rebuke, and

and exhort: for ſaith God, *He that hath my Word, let him ſpeak my Word faithfully.* Thus doth Chriſt, who hath the Word, *Iſa.*59.21. and is called, and alſo calleth himſelf, *The faithful and true Witneſs*, Rev.1.5. & 3.14.

The ſecond Reaſon why Chriſt watcheth over the Church.

The ſecond Reaſon is, Becauſe that except Jeſus Chriſt doth watch diligently over his People, and reprove for ſin, they cannot be in ſafety; and that by reaſon of the deſtructive nature of their ſin (not to ſpeak of other Enemies) which ſin of theirs would ſurely deſtroy them, were it not for JESUS, *who ſhall ſave his People from their Sins.* In this I relate to the Kingly Office of Chriſt, as he is the Head of the Church to rule or govern it; which Church would be in as ſad a poſture, were it not for the Government that is upon his Shoulder, as the Jewiſh Church would have been in, without *Moſes* their Leader, in the Wilderneſs; whoſe back could not be turned, but they were conſulting to return into *Egypt*, and to make new Idol-Gods: they need neither Serpents nor *Philiſtines* to deſtroy them, if once left without a Guide. No more doth the *Church*

of

of Christ that now is, need either Devils or Persecutors to divide and destroy them, they would soon do it themselves, were it not for Christ, who is the Head of the Church, which is his Body, the Feet of which he is to guide in the way of Peace with his own eye. *Psal.*32.8. Hence Christ is called (in the Original) an *Overseer*, 1 Pet.2.25. we commonly read, as it is translated, *Bishop*, whose proper work it is to take the over-sight and care of the Flock, even as the Head careth for the safety of the Body, it being the Seat of those internal Senses which are exercised in all such consultations for the Bodies welfare, to wit, Imagination, Judgment, Memory. It is according to the government of the Head, that the Body takes unpleasant Phyſick to remove ill Humours, in order to the health of the Body; and it is according to the Rule and government of the Head, that the Feet carry the Body to the Chyrurgion, to be cured of a sore Leg or Arm. The Head knoweth the Phyſick will make the Body and Head both sick, and the Head knoweth the Chyrurgion will put to pain, when he lanceth

Ephes.1. 22.
Luk.1.79
ἐπίσκοπος.

ceth or cleanſeth the wound, or cuts away the proud fleſh, this will make the Head ſhake, and cry OH! OH! yet this keeps neither from Doctor nor Chyrurgion, becauſe it is in order for cure. So Jeſus Chriſt, the Head of the Body, the Church, it is according to his Kingly Government that you have bitter afflictions, ſpiritual Phyſick adminiſtred when your Souls are corrupted with ſin, and alſo that you are wounded and lanced by Conſcience, the Law, and Satans fiery darts; Chriſt your Head knoweth theſe ſharp inſtruments will pain you: but ſeeing it is for your Souls health, he will neither ſpare for your crying, nor yet to avoid his own ſhare in your ſufferings; for in all your afflictions he is afflicted, *Iſa.* 63.9. He takes it as done to himſelf: *Saul, Saul,* ſaith Chriſt, *why doſt thou perſecute me?* OH my Leg! OH my Foot! OH my Toe! ſaith the Head, when any of theſe Members are under the Chyrurgions hands: *He that toucheth you, toucheth the Apple of mine Eye,* ſaith God. Let all afflicted Chriſtians then ſay with *David, I know, O Lord, that thy Judgements are right, and that*

Zech. 2. 8

in

in faithfulness thou hast afflicted me, Psal. 119.75.

Use. Is this a Truth? Is the Eye of GOD over us? Is it a believed Truth by thee, Reader? What means all thy vain idle words in company, and thy carnal compliance with the ungodly, lest they should be offended with thee, or deride at thee? *Moses* endured the reproach, as seeing Him who is invisible, and esteemed it highly, and yet came short of *Canaan*; and dost thou think to enter? Dost thou believe the Eye of God is on thee? What means all thy carnal, covetous, lustful, revenging, or envious thoughts, when thou art alone? What means all thy idle wandrings, and loathsome lukewarmness, in Prayer? Either thou dost not believe, or else thou dost not consider that the Eye of God is over thee: He seeth what thy end is in reading this Book, as all other things. If the Eye of the Father will subject the Son, and the Eye of the Master aw the Servant, how should the Eye of God make his Sons and Servants to stand in awe? There are a great many to whom

Mal. 1.6. God may say, *If I be a Father, where is mine*

mine honour? And if I be a Maſter, where is my fear? who behave themſelves as if God were neither their Father, nor yet their Maſter: yet may every one ſay with *Hagar*, where-ever they are, and whatever they are doing, *Thou God ſeeſt me*, Gen. 16. 13. O Reader, tremble, and cry out with *Peter*, and ſay, ſeeing it is thus, *What manner of perſon ought I to be, in all holy Converſation and Godlineſs!*

Thus far of Gods all-ſeeing Eye over ſin in general. I come now to treat of this ſin in particular, which is expreſſed in my Text, *viz.* The loſs of Love: And becauſe this word, *Firſt Love*, is the principal word, I ſhall in this enſuing Diſcourſe wholly inſiſt upon it; and in the proſecution of it, ſhew you,

Firſt, The nature of this *Firſt Love*.
Secondly, The Objects of *Firſt Love*.
Thirdly, The Reaſons or *Cauſes* of it.
Fourthly, I ſhall ſhew how perſons come to loſe their *firſt Love*.
Fifthly, I ſhall lay down ſome ſigns whereby you may know a perſon that hath loſt it.

Sixthly,

Sixthly, I shall give some Directions for its recovery, when lost.

Seventhly, And lastly, I shall come to make some Application.

First, The nature of it; It is a zealous, fervent, or hot Love. But because this will fully and plainly appear in the proof of other things, I shall pass it.

Secondly, The Objects of it, which are chiefly these four:

The first Object of Love, is Jesus Christ.

1. The Lord Jesus Christ. For the proof of this, see *Cant.* 1.7. *Tell me, O thou whom my Soul loveth, where thou feedest:* and Chap. 2. 5. *Stay me with Flaggons, comfort me with Apples, for I am sick of Love:* and Chap. 5. 8. *I charge you, O Daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of Love.* Here you have the Spouse in her first love to Christ, and a lively Emblem of a Soul in its first love. This sheweth Jesus Christ to be the Object of this Love, & also sheweth the nature of it to be a hot love; as I told you before it would appear in the proof of other things: as, *Stay me*, and, *I charge you that ye tell him I am sick*

sick of love; they are expressions that do signifie that the party thus expressing, is almost overcome with his disease, and that if he have not cure, he dieth; which indeed is the language of every such Soul, *Give me Christ, or I die.* There is nothing but Christ can content that Soul that hath true love to Christ: It is possible they may have love to other things, but its impossible they should have satisfaction in them.

Now the reason why this first Love to Christ, or to any other Object, when passionate, becomes a disease, and makes sick, is, Because the vehement stream of this affection, Love, draweth all the spirits after it, to serve onely for the nourishing of that Affection; which hot Love is of a consuming nature, as appears by these words, *The zeal of thy House hath eaten me up*; *The coals thereof are coals of fire, which hath a most vehement flame*, and so wasts the spirits: Therefore saith the Spouse, Stay me with Flaggons of Wine to revive my spent spirits, and Apples to refresh me. Thus *Amnon* with his unlawful Love, is said to fall sick, and grow lean from day to day. Somewhat

The reason why Love makes sick.

Joh. 2. 17. Cant. 8. 6

2 Sam. 13. 2, 4.

like this, is that of death, in which hour Nature draweth all the disperſed ſpirits to the heart, to help it in its great need; by reaſon of which contraction the extream parts, as feet and hands, are dead and cold, whilſt the heart remains alive. And truly by reaſon of the near relation and union between Soul and Body, and their mutual dependance one upon the other, you may underſtand this ſickneſs of Love, to be a Diſeaſe incident both to Soul & Body.

Sick for Chriſts preſence.

This ſickneſs is for want of Chriſts preſence, and the aſſurance of his love to the ſick Soul, without both which there can be no cure. It is in this caſe as with a man whoſe affections are inordinately ſet upon a woman, nothing will content him but her preſence and her love; not her preſence without her love, nor her love without her preſence, both which he muſt have, whatever it coſt. As *Shechem* ſaid to *Jacob* and his Sons, when his Soul clave to his Daughter, and their Siſter *Dinah*, *Aſk me* NEVER *ſo much Dowry and Gift, and I will give according as ye ſhall ſay; but give me the Damſel to wife:* & as he pleaded with her *Relations* himſelf

Gen. 34. 12.

ſo

ſo he ſets his Father *Hamor* to plead for him; as did alſo *Sampſon* in the like caſe, *Judg.* 14. 2. *I have ſeen a woman in Timnah, now therefore get her for me to wife:* This you know is the courſe of the World. Thus it is with a Soul that is ſick of love for Chriſt: O how will he call upon Chriſts Relations to plead for him! O pray, pray, I am undone for ever, if I prevail not; my ſins are ready to ſink me into Hell; O I am ready to drop into everlaſting Burnings: but that is not all, for if there were neither Sin nor Hell, yet I could not bear it to be ſeparate from Chriſt, whom I ſo dearly love: *I charge you therefore, O ye Daughters of Jeruſalem, if ye find him, that ye tell him that I am ſick of love.*

It is a violent Love.

Neither will the Soul in this caſe take any denial: *Shechem* will be circumciſed, when denied for want of it, though it coſt him his life: *Sampſon* is more earneſt, when oppoſed by his Father and Mother, then before. A Soul in this caſe, is like the blind man crying for his eye-ſight, who when he was charged by many to hold his peace, cried a GREAT *deal the more, Thou*

Son of David, have mercy on me. This first Love is like a mighty stream, which being stopped, bears down ALL before it, through its violence; or as the River *Jordan*, it will over-flow all its banks: according to that of *Shechem*, *Ask me* NEVER *so much Dowry, I will give it:* Here is no bounds kept, if there be any opposition in the way. How if *Jacob* had asked more then *Shechem* had to give? why that is not thought off; his thoughts are so much upon his *Dinah*, he forgets that; as the woman of *Samaria* did her Water-pot, when she ran home without it to call her Neighbours to see Christ, upon whom her heart was now set; and thus *Shechem* promiseth more then he is able to perform: as *Mary Magdalen* also did, who would (in her violent love to Christ) undertake to carry his dead Body: for saith she, *If thou hast born him hence, tell me where thou hast laid him, and I will take him away*; as little considering she was not able to carry so heavy a weight, as *Shechem* that he was not able to give as much as *Jacob* was able to ask.

Josh. 3. 15

Now

Now the Reaſon why this firſt Love is ſo violent, is, Becauſe the Affections run all one way: As a River in a great and haſty flood, if it keep within its banks, and run all one way, the ſtream is deep, ſwift, and violent; all the men in a Town cannot ſtay it: but if the bank in many places be cut, and the Water let out into many leſſer ſtreams, they then all run ſhallow, weakly, and ſlower in motion, and the main River, it may be, is ſo ſhallow and ſlow in running, that a few Boyes can ſtop it, if it be not quite dried up. Why thus it is with a Soul in its firſt Love to Chriſt, when its Affections run all one way: Saw I ſuch a one, I would ſay, *Now Devil do thy worſt*; ſtop this ſtream with fleſh and blood, and Principalitits and Powers; ſet up Father, Mother, Maſter, Perſecutors, Mockers, Flatterers, *&c.* it ſhall bear down all before it: but when the Bank is cut, and your love divided into many ſtreams, and one ſtream runs towards Parents, another towards Children, another towards the World, another towards ſin, by this time the main River runs ſo ſlowly Chriſt-ward, that a

Reaſon of the violence of firſt Love

little thing will stay it; the Devil has not much to do now, nor doth he need many instruments to keep thee from Prayer, Reading, Hearing; two or three Boys with a little dirt in their hands will dam up the stream; a little ilness, a little idleness, a little worldly business will do it, if it be not already quite drawn dry. But

The Reason why Love is hottest at first.

To dive yet a little deeper, and to tell you also the reason why the Affections of the Soul in its first Love run so violently; or why Love is so violent, zealous, and hot, at first more then afterward; and that is, The rarity or newness of the Object: It is natural for us to desire after things new, though they are not so excellent as those we commonly enjoy, or though their excellency consists wholly or chiefly in their novelty. Saith the wise man, *The Eye is not satisfied with seeing, nor the Ear with hearing*; why? *There is no new thing under the Sun.* Snow in Summer, and Roses and Cherries in Winter, are of excellent worth; but what are they when the Earth is covered with the one, until it make us quake, and when the Bushes and Trees are loaden

loaden with the other until we are cloy'd and loath them? Yea, new ſins are with ſome in great eſteem; *Nero* gave Rewards to them that could invent new Luſts. How doth the blind man who never ſaw, deſire to ſee that Sun, that Moon, them Stars which he hears others talk of? and how would he love the ſight of them and other things which he never ſaw, which we regard not, becauſe we have eyes to ſee them, and they common with us? But if the Sun be totally eclipſed, how do we gaze and wonder, and deſire to behold it, though unprofitable (perhaps prejudicial) to us? Whereas we ſcarcely ſo much as think of its daily ſhining and circuit, although thereby the whole *World* is lightened, and greatly profited, both Man and Beaſt. The Moon is a fairer Object for our ſight when it's at the full, then when eclipſed, but it's not ſo rare; being at the full once a month, and eclipſed perhaps but once a year, and then ſometimes inviſible. How will men compaſs Sea and Land for a ſight of that they never ſaw, which others care not to behold, who have it dayly under

their eye? How sweetly soundeth the Gospel in our ears at first, and how dully afterward? When good *Hezekiah* proclaimed the Passover that had not been kept a long time, the Israelites kept it seven days with great gladness; and when them seven days were finished, the whole Assembly took counsel, and kept other seven days with great gladness: why so? O it was new, it had not been kept a long time. And so when the hearing of the Law read, and expounded, was new, we read that all the People gathered themselves together as one man, and the ears of all the People were very attentive unto the Book of the Law, from morning to mid-day: yea, at the very sight of the Book being opened, all the People lift up their hands, and bow down their heads, and worship the Lord with their faces to the ground, weeping. When *John* the Baptist comes first to preach, then *Jerusalem* and all *Judea*, and all the Region round about *Jordan*, went out to him. When Christ came first to preach, such innumerable multitudes followed him, that they trod one upon another, and all wonder at his

2 Chron. 30. 5, 21, 23.

Neh. 8.

Luk. 3. 1

John 6. 66.

his gracious words; but afterwards they were all filled with wrath, yea, many of his Diſciples left him, and walked no more with him; and in the end not one of them was left remaining with him. And this is our natural Courſe, even to deſire after things new, though of little worth. And if things onely upon the account of their novelty be ſo deſirable and drawing, what then muſt Chriſt needs be, to the Soul that ſeeth he is altogether lovely? who is not onely excellent becauſe new, as other things are, but becauſe of his unſpeakable Worth and Glory, and eternal Excellency, who is as beautiful an Object to day, and to morrow, and for ever, as yeſterday. And why then is he not as well beloved by us, as when we cry'd out for Flaggons to ſtay us, leſt we dye? why? becauſe he is not now ſo new as then, and therefore not ſo well beloved, if at all beloved by many, who have changed an old Chriſt for a new Luſt. Thus are we by reaſon of our curſed covetous natures, like thoſe gluttonous Idolators, who muſt have every day a new god; or like Children who leap for joy of that to Mat. 26. 56.

day

day, which to morrow they trample under their feet. I might weary you with such-like instances. But having render'd the reason why Love is most zealous or hot at the first, I shall speak a little farther of the gracious temper of a Soul (whilst) in its first Love, whereby I shall also signifie to you, or give you some farther signs of first Love.

It is zealous for the honor of Christ.

As a Soul in its first Love to Christ is zealous for the presence and assurance of Christ, so it is for the honour of Christ: and that Christ may be honoured, O how holy will such a Soul be in all manner of conversation and godliness, in thought, word and deed! and lest Christ should be dishonoured, how tender will the Soul be of sinning against him! O what a trouble is it to such a Soul, if it fall into any sin! yea, if but tempted thereto! and how will the Soul say to his enticing sin, as *Joseph* to his Mistris (if assured of Christ) He hath given me a Being, Health, Food, Raiment, a heavenly Calling, precious Promises, Grace, Pardon, Everlasting Life, all in Christ, and Christ with all; neither hath he kept back

back any thing from me, but thee, O thou GREAT Sin, O thou *filthy* Sin; how then ſhal I do this GREAT wickedneſs, and ſin againſt God? As God by reaſon of his great grace and love extended to the Soul, will make little, yea bring to nothing many Mountains of ſin, ſo will the Soul by reaſon of great grace and favour received from Chriſt, and love to Chriſt, make Mountains of thoſe ſins which are (comparatively) ſmall. The ſins of others are alſo very grievous to ſuch a Soul: It is, with *Rebeckah*, weary of its life, becauſe of the Daughters of *Heth*; with *Lot*, vexed day by day, with the filthy converſation of the wicked; with *David*, grieved to behold the Tranſgreſſors that keep not Gods Word; like a loving Child, who would be grieved to ſee his Father lie groaning under a heavy burden, ſaying, BEHOLD, *I am preſſed under you*; AH *my Adverſaries!* OH *do not this abominable thing which I hate:* this ſin ſtrikes me at the heart; that preſſeth me, as a Cart is preſſed that is full of Sheaves: O therefore, ſaith the loving Child, with *David*, *Let the wickedneſs of the wicked come to an End.*

Gen. 27. 46. 2 Pet. 2. 2, 8, Pſal. 119. 158. Iſa. 1. 24. Jer. 44. 4. Amos 2. 13. Pſal. 7. 9.

As

It is zealous for the Kingdom of Christ.

As a Soul in its first Love, is zealous for the honour of Christ, so it is for the Kingdom of Christ; and that it may be encreased, O how zealous is it for the conversion of Sinners and Neighbours! especially near Relations, as Parents, or Children, or Brethren: how diligent to bring them under an awakening Ministry! and when they are there, O how earnest are they in their Souls, that this Word or that Word might sink down into their hearts, and make them cry out at the feet of Christ, *What shall I do to be saved?* They are not like those mad Soul-murdering Parents, who will not suffer their Children to come near an awakening Ministry, lest they should be disquieted; chusing rather to have their poor Children damn'd, than troubled: But they cry, *Lord, break their hearts; Lord, rend their hearts; lay them at hells mouth, scorch them there; any thing, good Lord, rather then damn them.* And if no word take place, then they hang the wing; why, what is the matter, Soul? O my Father or Brother, or Child, is gone away from the Sermon Christless to day, now under *Chorazin's*

razin's woes: I hoped to have got him to Heaven, and now he is in the depths of Hell: Now the Soul weeps and prays, and its great Requeſt is according to that of *Abraham*, who ſaid unto God, *O that Iſhmael might live before thee!* and this not onely in love to their *Relations*, but alſo in love to *Chriſt:* Wouldſt thou give thy Child to Chriſt, (as *Hannah* lent her *Samuel* to the Lord for his Life-time) to be hated of all men for his ſake, if thou didſt not love Chriſt? Thou wouldſt not ſell him to another: O thou loveſt Chriſt dearly, who art thus earneſt for the converſion of thy Relations. Gen. 17. 18. 1 Sam. 1. 24.

I come now to ſhew the reaſons of the Souls love to Chriſt, its chief Object.

Firſt, The love of Jeſus Chriſt to the Soul, is the cauſe of the Souls love to Chriſt. For the proof of this, ſee that in 1 *John* 4. 19. *We love him becauſe he firſt loved us.* This firſt Love is a fire from Heaven, which kindles onely in the hearts of thoſe whom Chriſt firſt loveth. Jeſus Chriſt doth, as it's reported of ſome, that when they are in love, will give Love-powder to their Beloved/ *The firſt Reaſon of the Souls love to* Chriſt.

Beloved, to make them in love, that they may come together; they will give it because they are in love: So doth Christ; his love to you, is the cause of yours to him: his love was the cause of his death for you, *Rev.* 1. 5. *Who loved us, and washed us from our sins in his own Blood:* and his love is the cause of that love he hath shed abroad in your hearts by the holy Ghost, the heavenly Love-powder by which he draweth you after him, because he hath loved you with an everlasting love.

The second Reason of the Souls love to Christ.

The second Reason of the Souls love to Christ, is, The Beauty of Christ: *Cant.* 5. 8. *Tell him that I am sick of love:* Why? what is thy Beloved more then another Beloved, that thou art so sick for him? O saith the Soul, *He is white and ruddy, the chiefest among ten thousand*; and then makes a description of him from Head to Foot, and concludes with this lovely commendation, *His Mouth is most sweet*; HE IS ALTOGETHER LOVELY: *This is my* BELOVED. Thus it is with the Soul when its eyes come to be opened, to see the beauty of Christ, all his former

Cant. 5. 16.

delights

delights are dung and droſs in compariſon with Chriſt. I remember once I heard one ſay as followeth: *When God opened my Eyes, I was more convinced of the Beauty of Chriſt, then of my need of Chriſt; and was raviſhed with love to him, though I ſaw not the need I had of him.* A remarkable paſſage. O this Beauty of Chriſt, when once beheld, makes the Soul wiſh it might ever behold it, and loſe the ſight of it no more: But if once loſt, it makes you, with *Mary* (if love be not loſt too) weep at the ſight of an empty Sepulchre, *John* 20.11. *They have taken away my Lord, and I know not where they have laid him.* Chriſtleſs Ordinances are empty Ordinances to a Soul that is full of love to Chriſt. You muſt underſtand that I am ſpeaking of the Beauty of the Perſon of Chriſt, in his now glorified Body, which was made in our likeneſs, as a fit Object of our Love: as ſaith the Philoſopher, *Similitude* (that is, likeneſs) *is the ground of Love.* And we know that every Creature loveth his kind or like. Thus as God did at firſt, in love to man, make him in his own likeneſs, as a fit Object for his

Ariſtotle

his Love; so, secondly, did God make himself in the likeness of man, that man might have a fit and lovely Object to fix his Love upon. *The first man is of the Earth earthy, the second man is the Lord from Heaven*; whose Beauty when we behold, together with his great Love, by reason of which he did, as is reported the *Elephants* will do when their young fall into a deep pit, even leap in after them, though it cost them their Lives. Thus did Christ after us: the which when a Soul seeth, and withal that natural enmity and wickedness that is in the heart against Christ, O what work makes this in the heart! as saith the Apostle, *The love of Christ constraineth us, because we thus judge*, that we are dead stinking Carrions: as if he should say, Lord, how is this! What I! saith the Soul: O wonderful! What manner of love is this that the Father hath bestowed on ME! that I, who am a very Beast, nay worse, a very Devil, fuller of sin then a Toad is of poyson, *That I should be called a Child of God!*

2 Cor. 5. 14.

1 Joh. 3. 1

The

The second Object of this first Love, are, the Ministers of Christ, and that notwithstanding all their infirmities. *Gal.*4.13,*&c.* saith *Paul*, a Minister of Jesus Christ, *My temptation which was in my flesh, ye despised not, nor rejected, but received me as an Angel of God, yea, as Christ Jesus:* and is that all? No; saith he, *I bear you record, that if it had been possible, you would have plucked out your own* EYES, *and have given them to me.* Here you have a Church in its first Love to a Minister of Christ; they can do or suffer any thing for him, when their Love is first kindled: But when they have lost it, God knoweth it is far otherwise; then the same *Paul* by the same Church, is looked upon with the same eyes (that they could have plucked out) as an Enemy, for telling them the truth: this is a sad change. But the Reasons which I shall render for this great Love to the Ministers of Christ, are two:

Second Object of Love, the Ministers of Christ.

1. Because they see the Ministers of Christ are made instrumental in Gods hand, to pull them out of the fire: I speak of those now that are their Spiritual Fathers, for it is upon them that

1. Reason of Love to the Ministers of Christ.

their Love is in a more peculiar manner fixed. It is in this case as followeth, by way of comparison. As suppose a man hath a Child that is running to an Apple-Tree, under which lieth a Lion watching for Children: the Father sends his Servant, Run (saith he) as for your life; he doth so, and calls: the Child runs the faster, being loth to go without his fine Apples: the Father crieth out, the Servant runneth with all his might, and overtaketh the Child just before its within the reach of the Lion; and laying hold on the Child, drops down out of wind, which when he hath recovered, he brings him home; the Father meets him, and falls on his Neck, and kisseth him, *Luk.* 15. 20. The Child understanding this, O what a love hath it to the Servant! It is true, the Fathers love was the cause that the Servant ran so fast after him, and the Child also knoweth: but O when the Child remembers how the Servant came running, calling, intreating him to stay; O, saith the Child, methinks I see him still, how he dropt down with me in his Arms, just as the Lion was opening his mouth to eat me. Then

it is with you in your first Love to the Ministers of Christ. And when you hear others speak against them, and one saith this, another that, as in *Mat.* 16. 13. saith Jesus Christ, (the best Minister that ever was) *Whom do men say that I, the Son of man, am?* Why saith his Disciples, *Some say thou art Elias, some say thou art John the Baptist, others say Jeremiah, or one of the Prophets*; some say he hath a Devil, and is mad: *But whom do* YOU *say I am?* saith Christ to his Disciples, that he had plucked out of the Lions mouth: O say they, *Thou art Christ, the Son of the living God*; they had another Name for him, *And this is the Name wherewith he shall be called, The Lord our Righteousness.*) Thus it is with you, one saith one thing, the other saith another thing: Well, say you, let them all say what they will, I hope I shall have cause to bless God to all Eternity, that ever I heard his voice, or saw his face: I wonder'd what he ayled to call so loud, and run so fast, to keep me from the Apple-tree, my Pleasures; I saw no danger; and I thought he had been beside himself: but just as he took hold on me, I

saw the Lion GAPE: O my So
was just a dropping into Hell, as
spake that word that had almost ma
his heart-strings crack asunder, th
made him look as if he would ha
sunk down in the place where he stoo
and this was for me, that used to spe
against him openly, or hate him secre
ly! Now you could pluck out yo
Eyes. This is the first reason of yo
Love to them; you see they have
ved you from everlasting Burnin
1 *Tim.*4.16. *Jam.*5.20.

2d Reason of Love to the Ministers of Christ.

2. The second Reason is, Beca
of the Beauty that is on them: Eve
thing that is of God, is beautiful;
his Words, Ways, Children: Eye
Stone in Gods Building is beauti
and therefore his Ministers are not
together uncomely, as they seem
a carnal eye. But what is the Testime
of Jesus Christ concerning this thin
He is the fittest-Judge: *Isa.*52.7. sa
Luk. 10. 19. Act.15.26 he there, *How beautiful are the Fe
them that bring good Tidings!* that
them that preach the Gospel. You
member how the Servant ran; he n
ther stopped, nor yet turned aside
spare his feet, because it was for y

life, though Bryars and Thorns, *Serpents* and *Scorpions* lay in his way. And if the Feet be so beautiful, which are the lowest, meanest, and basest part; which also slip, stumble, and run into evil; what then is the whole Body? But no more of this, lest I should seem to preach up my self, instead of preaching Christ; which to do, would be a sad work: But if any think so, I trust they will in that find they are deceiv'd.

Third Object of Love, the Church of Christ.

I come now to the third Object of your first Love, and that is, The Church of Christ. A Soul in its first Love, will come weeping, and asking the way to *Zion*, with his face thitherward; saying to others, *Come, let us go up to the Mountain of the Lord, to the House of the God of Jacob.*

The Reasons of the Souls Love to the Church, are many:

1. Reason of Love to the Church of Christ.

1. Because a Soul in its first Love is made partaker of the Divine Nature; the Image of God is formed in him: God begets his Children in his own likeness; what he loves, they love; what he desires, they desire; where he will dwell, they will dwell, like *Naomi* and *Ruth*. Why where doth God de-

sire to dwell? *Psal.*132.13. *The Lord hath chosen Zion, he hath desired it for his Habitation; this is my Rest for ever,* HERE *will I dwell* (saith God) *for I have desired it.* The Soul being of the same nature with God, it desires the same thing: as said *David*, who was man after Gods own heart, *Lord, I have loved the Habitation of thy House and the Place where thine Honour dwel*

2.Reason 2. Because of the Souls near relation to the Church. As in the cours of Nature, we love our neareſt of Kin best; so it is with those that are of the New Nature. The Church is to the Soul a Spiritual Mother, that hath travelled in birth for you: when you understand this, then you love her.

3.Reason 3. You have Soul-Nourishment from the Church, as from a Mother therefore saith God, *Isa.*66.10. *Rejoyce ye with Jerusalem, and be glad with her, all ye that love her; rejoyce for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her Consolations,* &c.

4.Reason 4. There you meet with Christ your BELOVED: *Cant.*6.2. *My Beloved is gone down into his Garden:* A

the

there you deſire to meet him for the ſake of your Mother the Church, which you would have comforted as well as your ſelf: *Cant.* 3.4. *It was but a little that I paſſed from them, but I found him whom my Soul loveth; I held him, and would not let him go, until I had brought him into my* MOTHERS *Houſe, and into the Chamber of her that conceived me.*

5. Becauſe of the Beauty of the Church: *Pſal.* 45.13. *The Kings Daughter is all glorious within; her cloathing is of wrought Gold: Pſal.* 48.2. *Beautiful for ſituation is Mount Zion,* &c. Thus is the Church in Chriſts eye, *Cant.* 6.4. *Thou art beautiful as Tirzah*; that is, pleaſant: It was alſo the name of a beautiful Woman, and of a beautiful City. Beautiful things are deſirable to the Eye, ſo is the Church to Chriſt: *Cant.* 2.14. *O my Dove, let me ſee thy countenance: Thou art ALL fair, my Love, there is NO ſpot in thee:* And ſo it is in the ſight of them that have their Eyes open, who ſay, *How goodly are thy Tents, O Jacob, and thy Tabernacles, O Iſrael!* 5. Reaſon

6. Becauſe it is a ſafe place: *Iſa.* 6. Reaſon

26.1. *In that day shall this Song be sung in the Land of Judah, We have a* STRONG *City; Salvation will God appoint for Walls and Bulwarks:* where you will be safe from Error, Backsliding, Apostacy, the evil of temptation from men or Devils. And this *David* (as I conceive) joyeth in, *Psal.*122.1. *I was glad when they said, Let us go into the House of the Lord:* Why, *David?* O saith he, *Our feet shall* STAND *within thy Gates, O Jerusalem:* When I was without the Walls, I slipt in my Judgement of the wicked, thinking them to be more happy then my self; *But when I went into the Sanctuary,* THEN *understood I their end.* And NOW, saith he, shall my head be lift up above my Enemies, ROUND about me, let them all do their worst: For so long as I see this Inscription [SALVATION] upon our Walls, written with the Finger of God, it signifies that they can neither be scaled by our Enemies, nor yet broken down: *For I* (saith the Lord) *will be a Wall of Fire round about, and the Glory in the midst of her,* Zech.2.5.

The fourth and last Object of your Love,

Love, is, The Way of God: Which you love alſo becauſe of its Beauty and Safety; I mean a holy Converſation, reſpecting Gods Word in every thing, as they do that love Chriſt. *The Kingdom of Heaven is like a Treaſure hid in a Field, the which when a man hath found, he ſelleth all, and buyeth that Field.* They that love Chriſt, love alſo the Ways of Chriſt for the ſake of Chriſt: they have not onely bought the Treaſure (Chriſt) but the whole Field of his Word, Laws, Ordinances and holy Pathes, all beautiful: in which Field you will walk for the Treaſures ſake, although you meet with Bryars and Thorns to tear you, the drought at noon, the froſt at night to conſume you, as well as Corn to ſtrengthen, and Vines and Trees to refreſh and ſhadow you. And you deceive not your Souls as others do, who are cheapning and bidding one penny after another, until God riſeth up in his wrath, and claps an everlaſting Bar upon Heaven Gates, and ſaith, Forbear; for I have ſworn in my wrath, thou ſhalt NEVER enter into my Reſt. But you gladly accept of Chriſt, with all that belongs to

Fourth Object of Love, the Way of God.

John 14. 23.

Reaſon of Love to the Way of God, is the Beauty of it.

to him, both in doing and suffering, and so the match is made up between *Christ* and your Souls, in whose Blood you are justified by Faith alone, without the Deeds of the Law; and yet of the Law, saying as *David*, *Thy Testimonies have I taken as an Heritage for ever, for they are the rejoycing of my heart.* And this you who are freely justified will do, that God may be glorified.

Psal. 119. 111.

Thus far of this first Love, as to its Nature, Objects, and Causes. In some things I am very brief, because in the enlargement of every particular, there would be no end.

I shall now come to shew how a Soul loseth or leaveth its first Love: *Nevertheless I have somewhat against thee, because thou hast left thy first Love.*

Quest. *Quest.* How do Souls lose their first Love?

Answ. *Answ.* The ways for this loss, may be called many, but I shall mention onely two, which may in truth, and that without fail, comprehend all the rest.

How a Soul cometh to lose its first Love

1. By getting love to the World.

1. You lose your first love to Christ, by finding love to the World: 2 *Tim.* 4. 10.

4.10. *Demas hath forsaken me, having loved this present world:* If once the love of the world creep into thy heart, the love of God will soon creep out: 1 *Joh.* 2.16. *If any man love the World, the love of the Father is not in him.* He speaks to the Saints, meaning that love to *God* and to the World cannot dwell in one heart, no more then fire and water can agree together: If you love the world, you will be servants to it, nay slaves; and Christ saith, *Ye cannot serve God and Mammon:* the Devil will say you may, but believe him not, for he is a Lyar. And when he is minded to cheat a Soul of this heavenly golden Pearl, its first Love, he doth as he did to Christ, take him and shew him all the glory of this world: Christ was then full of his first Love to you, the Devil would have given all the World to have set it on something else, that might have kept him from the Cross, for it was Love that led him thither to die for you. But this Prince finds nothing in Christ for this hellish fire to kindle upon, as there is in us; and so Christ never lost it, nor never will. Or Satan doth as a Thief that is minded to cheat a Child of some

Mat. 6. 24.

Mat. 4.

John 15. 13.

John 14. 30.

costly

coſtly Pearl that the Father hath put into his hand; the Thief flattering, puts ſomething into the Childs other hand, which ſeems very fair to the eye; the Child then lets go his Pearl, ſo the Child and Thief have made an exchange: this pleaſeth the Child awhile, but when he underſtands the bargain, he goeth crying home to his Father without his Pearl, who ſoundly whips him for it. Thus Satan cheateth Souls by his deviliſh inſtigations: Saith he, You have a Family, or Children to care for, ſo much will it avail you to riſe up early, and ſit up late to work; thus much is to be gained by ſuch a bargain, or by running to ſuch a market or fair, or by ſuch a purchaſs, that lieth, as *Ahab* ſaid of *Naboth*'s Vineyard, near mine: O how convenient is it for you to have ſuch a dwelling, or ſuch a parcel of ground, which you may get by your lawful induſtry? COME, man, ſhake off thy ſloth, it's a ſin to be idle; I ſhall have the more power over thee; Idleneſs is the Hour of Temptation; ſleep leſs, lengthen thy days for labour, ſhorten thy nights, thy ſleeps, thy prayers and holy duties: and what if thou doſt

doſt neglect them ſometimes, when thy buſineſs is great, or thy Body weary, when you will pray ſo coldly, you had as good not pray at all: and beſides, you are ſaved without theſe Duties; take heed therefore you do not undervalue the Blood of Chriſt, by ſeeking ſo much to be ſaved by Duties, whilſt you miſs of this or that advantage for your ſelf or your Children; for whom (as *Solomon* ſaith) *a good man will leave an inheritance:* God requireth that you take care for your Families, which if you neglect, you will be worſe then an Infidel. Thus doth the Devil entice you to leave your firſt Love, by ſhewing you the glory, beauty and neceſſity of the World for your Children; or if he be a ſingle perſon, then for himſelf he muſt labour, and ſtarve his Soul for ſomething to keep his Body when it is ſick; and when that time is come, he will ſo rack thy Conſcience for neglecting thy Soul, that he will make thee lie and ROAR. He tells thee not of this now, nor of any of the multitude of evils and inconveniences that follow; nor of one of the bitter fruits this helliſh Plant will in time bring forth:

1 *Tim.*6.10. *The love of money*, saith *Paul*, *is the Root of* ALL *evil*, *which while some have coveted after*, *they have erred from the Faith*, *and pierced themselves through with* MANY *sorrows*: O sad Root! What a change hast thou made with the Thief, poor Child, that hast such a Root now growing in thy heart, instead of that heavenly Plant? which the Thief through subtilty would not take away by force, lest the Child should cry, and the Father hear it, and prevent it: but as *Solomon* saith, *With much fair speech she caused him to yeild*, *and with the flattering of her lips she forced him*; *and he goeth after her as an Ox to the slaughter*, *or as a Fool to the correction of the Stocks*, *till a dart strike through his Liver*. O this will make thee ROAR in the end, for thy time that is lost, and thy Love that is gone, and thou *wilt mourn at the last*, *when thy flesh and body is consumed*, *and say*, *How have I hated instruction?* Take heed, Soul, if this warning come not too late, whoever thou art; for *she hath cast down many wounded*; *yea*, STRONG *men have been slain by her*. Satan tells you not any of these things, nor doth he shew

shew you the snare he puts about your Necks by this means: as saith the Apostle, 1 *Tim.*6.9. *They that will be rich, fall into temptation, and a snare*, by which they are taken alive, as in the Original; speaking of the Saints that are asleep in the Devils snare; and not the World, who are dead in sin. Thus Satan cheateth you of your first Love, by planting the love of the *World* in your hearts, which doth, as *Solomon* saith of one Sinner, destroy much good. I am now come to shew the second way for this loss, and that is,

ἐζωγρημένοι.

2. By getting love to sin, I mean any sin whatsoever, comprehending all, though naming none. The former hath respect to the profits of the world, this latter to the pleasures thereof. If once thou fallest in love with sin, thou wilt soon lose thy Love to Christ. Heaven and Hell cannot dwell together in one Heart; No more can Love to Christ, and Love to Sin. Jesus Christ comes to thy heart, as a man that cometh to hire a House; the Owner offereth him half; But this part (saith he) I must reserve for a Friend: Who is that? saith the Hirer: Why such a beloved Lust, that

2. By getting love to Sin.

I am very loth to part with: O saith Christ, I cannot live with him; if he have any room there, he shall have it all for me; he is my Enemy, who hath already had the Blood of me, and seeks your life also; and with him I leave you. This needs no further explication I hope. But I must tell you, as your sin will send away Christ, so it will eat up your Love to Christ: *Mat.* 24. 12. *Because iniquity shall abound, the love of many shall wax cold*: You must not understand that sin or persecution from the world, will cool true love to *Christ*, as it may do that which is feigned; whereas Christians grow, and not decay; get, and not lose in such times. But when iniquity abounds in your own hearts, your Love will wax as cold as a stone. These beloved Lusts will serve you as *Sampson*'s *Delilah*; set him on her knee, and cut off his locks, and then his strength went away, and the Lord departed from him. Christians under their sufferings, grow as the *Palm-Tree* under its weights, or as the *Camomile* under mens feet, the better for being press'd and trod upon: But under their sins, they grow like

Judg. 16. 19.

Sampson's

Sampson's hair and strength upon *Delilah*'s knees, under the Sheers, which clipt away both together. This will be thy case, and thou wilt be as able to go Heaven-ward, as a man is to climb up a high Hill with a Mountain upon his back: O these are the Devils two GREAT Engines, by which he draweth Souls down to HELL by thousands, *viz.* LOVE to Profits, LOVE to Pleasures; and by which he also draweth many Christians Hell-ward: O if once he get the Love of Sin to take place in thy heart, thou canst not imagine what a power he hath got over thee. If the Devil hath perswaded thee to love sin, he will easily perswade thee to drink down so much of it as shall make thee drunk, and take away thy spiritual senses, whereby he will bewitch thee, and make thee mad for Hell: Hence the Prodigal is said to come to himself, upon his return from sin. But while a man is mad, he will as soon run into a Well to drown himself, as into a House to save himself. If thou lovest sin, thou wilt sin willingly, and then thou wilt sin dangerously. *Heb.* 10.26. *For if we sin wilfully, after we have received the*

knowledge of the Truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of Judgement and fiery Indignation. If a man be in a wind that will drive him away with it, though he doth what he can to withſtand it; how faſt will that wind drive him, if he be willing to run before it after ſome deſirable prize, which alſo draweth him? So if Satan can drive Souls into ſin by force, whether they will or no; at what a rate will he drive them that are willing to run before him? This is like the fore-mentioned River that driveth down all before it: Neither Sermons nor Books, nor Mercies, nor Judgements, nor Promiſes nor Threatnings, will ſtay thee, now thou goeſt willingly into ſin: What, hath the DEVIL got hold on thy heart? O what a pace art thou going Hell-ward, who art going thus willingly into ſin? What, is HELL ſuch a deſirable place that no leſs pace will ſerve thee by the way, but to ride full POST? And what if thou art not altogether ſo willing; Yet it is in this caſe as with a Fiſher that caſts his hook into the River, which being covered with a ſweet bait, the ſimple

Fiſh

Fiſh ſwalloweth down, and then the Fiſher can draw the Fiſh which way he will: *Prov.* 5.22. *He ſhall be taken with the Cords of his Iniquities.* The unconverted Sinner ſwims up and down the World with the hook in his heart, and the line in the Devils hand, a while to make ſport; as a Fiſher will do after the Fiſh is hang'd; and anon he ſnatcheth him out of the water, the world, the ſinners pleaſant Element, into the fire, the Devils dreadful Element, and then *in* HELL *he lifts up his Eyes*, Luk. 16. 23. Now the Profeſſor who ſwalloweth down the bait, is at Satans command too, who will alſo let you ſwim up and down in your Element, your loveleſs lifeleſs Profeſſion, and let you have line, as the Fiſher the Fiſh, to make ſport with: He will, although he hath you at command, ſuffer you to go into your cloſet to pray, becauſe he can fetch you out again by his Cord: have you not ſometimes felt him pull you off your knees by his Cord, worldly Love? Or do you find that he gives you more line, and lets you go on with your formal loveleſs lifeleſs long Prayers, to quiet your Conſciences, that you may

go in the deeper sleep to Hell, and not be awakened, as you would be, it may be, if he should violently force you from prayer, as afore-mentioned? The Lord awaken thee: darest thou sleep another night before this cord is broken, as it shall be, if thou art a down-right Christian in Gods Ballance, according to the Sheckle of the Sanctuary? As the Fishers line will break in snatching out the Fish, if it be too heavy, and then the Fish escapeth his hands; so shalt thou, and sing this Song, *Psal.* 124.7. *Our Soul is escaped out of the snare of the Fowler; the snare is broken, and we are escaped.* But if thou art a dram too light, thou art gone for ever; thou art his own; with him I leave thee. Onely understand this, concerning the love of the World, which I have been condemning; that I speak not against the lawful use of it, nor any honest requisite godly industry therein, much less am I pleading for, or countenancing any idle slothful course in the management of your worldly affairs, which doth blur, not beautifie, a Profession; but against the love of the World and Sin, neither of which, you

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(that are in love with Christ) can get, without the loss of that Love.

I come now to shew some Signs by which you may know one that hath lost his first Love to Christ. Signs of one that hath lost his Love.

The first is, when a Person makes no great account of the Ordinances of Christ, as Hearing, Reading, Praying, *&c.* A person in his first Love, O how precious are Sermons to him! and Ministers! the sight of whom, is more then the hearing of the Sermon, when love is lost. They are not able to bear it, to be kept from a Sermon, but they sit upon thorns all the while. They are ready to break out of house, if their Parents out of tenderness shut them in lest they should be distracted. They have no pace then, but a post; and among the People of God they could live and die. *David's* onely Request is always with them, *One thing have I desired of the Lord, and that will I seek after, That I may dwell in the House of the Lord.* How long? saith a carnal Father or Master: What, will not once a month, nor once a week neither serve? O no; ever, ever; *all the days of my life,* Psal. 88. 10. *Sign* 1. A light esteem of the Ordinances of Christ. Psa. 27. 4.

life, to see the beauty of the Lord, and to enquire in his Temple: A day in these Courts is better then a thousand in the Tents of *Kedar*. But when they lose their love, they also lose their pace; and are, it may be, as willing to sit at home by day at their work, as at a Sermon; or to go to bed at night, as to the Assembly of the Saints, if by night their feet stand in the house of God.

Psal. 120. 5. Psal. 134. 1.

Sign 2. Want of preparation for Christ.

The second Sign is, When Persons do not prepare for the Ordinances, or rather for Christ in the Ordinances: to instance that of Hearing, to which, it may be, they will come pretty constantly, but they bring old carnal careless hearts, in a sinful secure frame, and vain and fleshly in hearing: They do not put off the old man, and put on the new, according to that precept, *Ephes.* 4. 22, *&c.* as they do their Apparel, when they go to a Feast, or to visit rich Relations. As Parents will shame their Children with others who excell them, so let me shame thee with the language of the Spouse in her first love to Christ, *Cant.* 4. 16. *Awake, O North Wind, and come thou South; and blow upon my Garden, that the Spices thereof*

may

may FLOW *out*: that she might be abundantly quickned, and spiritualized, and adorned with the new man, with much Grace; mark, *that the Spices may flow out*, as Christ saith, Rivers of living Water shall out of his belly, who believeth as the Scripture hath said. If you go a journy to visit a special friend, in your old ragged Rayment, will not any one say that you have lost your respect and love you had for your friend, when you went as fine as cloaths could make you? and will your friend accept this visit, or take it well that you should thus disgrace him before many who are present to take notice of it? or will he care for your company? *The Kings Daughter is all glorious within, her cloathing is of wrought Gold; she shall be brought to the King in Rayment of Needle-Work*, to stand at his right hand in Gold of *Ophir*; SO, mark, *So shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him.*

John 7. 38.

Simile.

Psal. 45.

The third Sign is, When persons do not much care for Christs company, or are not much troubled if they go without his presence in an Ordinance. Saith the Spouse in her first Love to Christ,

Sign 3. Carelesness in Christ's absence.

Cant. 1. 7 *Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flocks to rest at noon:* Why, what is the matter? can't not be content as others are? Ah no! saith she; *Why should I be turned aside?* This is death to her; she is not able to bear it; and the longer she is denied, the more earnest:

Cant. 5. 1 *By night on my bed I sought him whom my Soul loveth; I sought him, but I found him not:* and what follows? *I will arise now, and go about the City, in the streets and in the broad ways I will seek him whom my Soul loveth:* And what saith she to the first she meets? How were the prizes of Commodities at such a Market or Fair? or what is the news from Sea or Land? Ah no! this is sick discourse for them that are sick of Love to Christ: What then? *Saw ye him whom my* SOUL *loveth?* And when she found him, she held him, and she would not let him go. There was a time when it was thus with thee that hast lost thy first love: but now, it may be, thou canst go and come to and from one Sermon after another, and hear no more of the voice of Christ then a dead man, see no more of him then one

that

that is born blind, feel no more of the power of his word to quicken thee then a ſtone feeleth: this, it may be, thine own Conſcience witneſſeth, and thy own Tongue confeſſeth; and yet as little doth it trouble thee, as if thou waſt as ſtrong as *Sampſon* to bear; and goeſt away as contentedly as if it was in faſhion to hear the word of Chriſt without the voice of Chriſt. And this, it may be, thou calleſt a life of Faith by which thou muſt live, and not by ſence, being neither quickned nor troubled at it: AH *Soul! thou haſt loſt thy firſt Love.* Suppoſe a man goeth a long and dangerous Journey, and appoints his Wife to meet him at ſuch a Fair upon his return: When the time is come, ſhe is not willing to go; however, leſt ſhe ſhould be taken notice of, ſhe goeth, but all undreſſed; and when ſhe cometh there, ſhe neither ſeeth nor heareth of him, and home ſhe goeth as chearful as ever. Will not every one ſay, This woman hath loſt her love to her Husband, which ſhe had for him when ſhe could not bear him out of her ſight? He may be dead for ought ſhe knows; his Journey was dangerous; and yet ſhe *Simile.*

she cares not: She is also suspected whether she have not some other Lover. *Here is thy state.* Jesus Christ, thy spiritual Husband, hath appointed to meet thee here in his Ordinances; thou wouldest stay at home, it may be, but for shame; and although thou comest, it is in an ill dress, and here thou seest him not, according to his appointment, nor heareſt a word from him, no more then if he was still hanging on the Cross; and yet all this doth not move thee to smite on thy Breſt, and say, What have I done? Ah friend! thy Love is lost, thy heart is gone a whoring from Christ after a new Lover, the World or Sin, by which the Devil hath bewitched thy Soul: Art thou listening after the Voyce of Christ? hear it then and tremble. *Ezek.* 16. *O Harlot, hear the word of the Lord; I will judge thee, saith God, as Women that break Wedlock are judged:* Even thee, who art marked with these deadly tokens of the loss of thy love, together with thy carelesness of the honour of Christ, and the conversion of thy Relations, which are likewise sad tokens of this loss.

Sign 4. Lastly, The with-holding thy mite from

from the poor Priſoners of Chriſt, or others in want. A ſufficient proof, is that 1 *Joh.* 3. 17. *Whoſo hath this Worlds good, and ſeeth his Brother have need, and ſhutteth up his bowels of compaſſion from him*; HOW *dwelleth the love of God in him?* Art thou holding thy penny in thy hand at the Priſon-door, and ſaying in thy heart, This will buy ſuch or ſuch a Commodity that I do or ſhall need, or pay ſuch a ſcore or debt; or theſe poor People will never be able to requite me, and ſo it will be loſt? why theſe meditations will ſhut up hand and heart, and all thy Bowels of Compaſſion. If one ſhould ask thee to lend it him, thou wouldſt not deny it: Saith *Solomon*, *He that hath pity on the poor, lendeth to the Lord, and he will repay him.* One man will lend an hundred pound to another man, if he will engage to give him five pound for the uſe of it: But if God require to borrow but one pound, he is denied, though he engages to give a hundred pound for the uſe of it. If ſome men were as rich in wiſdom as they are in wealth, they would be glad of the prizes that God hath put into their hands, to lay out for him,

When one is able and unwilling to relieve them that want.

Prov. 17.

him, by relieving his Members, which these suffering times have brought to wants and bonds; by reason of which, God is as it were knocking at their doors to borrow relief, and by reason of their unwillingness, promiseth an hundred fold reward to him that lendeth, and everlasting burnings to him that with-holdeth: and if such Arguments as these prevail not, I will say no more.

Mat. 10. 42. Mar. 11. 30.

But before I proceed any farther, I shall desire to hear what thou thinkest by thy self, Reader: Whether hast thou any of these forementioned loveless tokens upon thee, or no? What sayest thou? Guilty or not? Yea, methinks I hear some saying,

A good complaint, if it be hearty.

Ah wo is me! this is my very case: It's even with me as I have read: I see, as in a glass, my spots: O what a sad bargain have I made with the Devil! I am the person with whom God is this day contending, as well he may. I have lost my Love to Christ; it's gone, it's gone! O what shall I do to get it again?

A hard work to find lost Love.

A hard question; and thou wilt find this as hard a work as ever thou didst put thy hands to, since thou hadst a being.

ing. But there is hope in *Israel* concerning this thing: for with God all things are possible. Consider therefore, in order to thy recovery, these two things:

Cons. 1. For the recovery of lost LOVE.

First, That all the Afflictions, Chastisements, Scourges, Trials, Rebukes, whatsoever you meet with at any time, whatsoever the cause be, although it be sin; whatsoever the instrument be, whether Men or Devils; whether God afflicts in Soul or Body, or in Estate, or Relations; whether mediately or immediately; they are ALL tokens of Gods Love to thy Soul. Afflictions are in themselves like the Waters of *Marah*, so bitter, that they make us, like the *Israelites*, murmur, though but newly delivered from the red Sea: but when God sheweth us these Waters come from a Fountain of Love, and the tree of Life standing by on either side, whose Fruits and Leaves, though bitter, yet are for our healing, this sweetens them. God is rebuking thee this day, because he loveth thee; if thou thinkest it is because he hateth thee, it is as the Devil would have it, because it will beget hatred (his image)

Rev. 3. 19. Jer 12. 17. Exod. 15 23.

in

in thy heart against God; and that work Satan likes well, to make divisions between two so near united as Jesus Christ and thy Soul, even thine that hast dealt thus treacherously with him, *Jer.*3.14. This consideration let in at the right Ear, and sprinkled with the Blood of Christ, will make your heart burn within you, as the two Disciples, when Christ talked with them.

Consid. 2. For Recovery.

Secondly, Consider how willing Jesus Christ is to receive thee again; even thou that art gone a whoring after other Lovers, though many. Saith God, *Jer.*3.1. *Thou hast spoken and done evil things as thou couldest, and thou hast played the Harlot with many Lovers*; YET *return again to me, saith the Lord.* Some poor Soul will say, when it begins to remember from whence it is fallen, being come to its self, as the Prodigal, What shall I do, or whither shall I flee for help? O saith your first Husband, *If thou wilt return, return to* ME, *saith the Lord*, Jer.4.1. Little do poor wanderers think what entertainment they shall find at their Return. When the Prodigal came to himself, saith he, I am a dead man if my Father doth not receive

ing they also desire it) and see whether they can behold the bottom of this love: *John* 20. 11,12. *Act.* 1. 10,11. *Ephes.* 3. 18,19. 1 *Pet.*1.12. And indeed, God is far more willing to receive, then to reject: He saith, He hateth putting away, *Mal.*2.16. Mercy pleaseth him, it rejoyceth against Judgment, *James* 2.13. It is proper and natural for God to shew mercy, and for that to flow from him, as for water to run from its Fountain: God is a Fountain of Love, and Mercy, and Goodness, toward his poor Prodigals: *Thou art good* (saith *David*) *and dost good*, Psal.119.68. Gods Judgements towards his Children, are not so natural, they do not naturally flow from God, but are forced out of him by our sins, against his will: *Lam.* 3.33. *He doth not afflict willingly, nor grieve the Children of men*: You know what a death it is for us to go about a great work, or a long Journey, with an unwilling mind. Such a covetous mans money, say we, cometh from him like his Blood. Jesus Christ was not so unwilling to wash away your sins, and to quench Hell-fire, the wages of them,

with

receive me; but what hopes can I have seeing I have spent all my inheritance upon Harlots? But if I stay here, I die: I have but one way, he can but reject me, I will give him as good words as I can; I have nothing else left, my stock being all gone; my Requests therefore shall be as small as may be; I will go to my Father, and say unto him, *Father, I have sinned against Heaven, and before thee; and am* NO *more worthy to be called thy son, make me as one of thy hired servants:* And what an unexpected salutation did he meet with from his Father? He thought he would have run away from him, and he runs to meet him, and falls on his neck, and kisseth him that came stinking from among the Swine, those unclean Beasts; and the Servants, one of which he gladly would have been, they are commanded to serve him with the best Robe, Ring, Shooes, and fatted Calf, and Musick; and this wandring Prodigal must be pleased, though the other be angry; nay, he must be sought up, though all the rest be left desolate, even all of them, ninety and nine. *Give place, Mary*; and let the Angels look, (seeing

with his Blood, as he is to scourge you for them with his Rod: When he goeth about the one, *Heb.* 10. 5. when he cometh into the world, he strips himself of his glory, into shame and poverty, wherewith he is clothed: When he cometh into the world to end those Sacrifices wherein God had no pleasure, by the Sacrifice of Himself, then he cometh leaping out of Heaven for joy, into a troublous world, saying, LO, *I come to do thy will, O God*; *yea, I delight to do it.* But when he goeth about the other, this forced unnatural work, when he cometh into the world with his Rod in his hand, to scourge his backsliding Children, then saith he, HOW *shall I give thee up, Ephraim?* HOW *shall I deliver thee up, Israel?* HOW *shall I make thee as Admah?* HOW *shall I set thee as Zeboim?* He doth not stand thus when he cometh with his Life in his hand, and say, HOW shall I deliver up my self into cruel hands? HOW shall I give my back to the smiters, my cheeks to them that will pluck off the hair? HOW shall I endure to be nailed to the Cross? HOW shall I bear this heavy weight of Sin and Gods

Wrath, which will make the Earth quake under me? We hear not a word of this: But when the Murderers come, *Whom seek ye? Jesus of Nazareth: I am he.* But when he is forced to visit with the Rod; Well, saith he, this is a sad work, but herein I will take a little comfort, *I will not execute the fierceness of my anger, I will not return to destroy Ephraim,* Hos. 11.8,9. God is very sparing of his Judgments, but very bountiful of his Mercies. *Isa.* 54. *For a* SMALL *moment have I forsaken thee, but with* GREAT *Mercies will I gather thee; In a little wrath for a moment I hid my face from thee, but with everlasting kindness will I have mercy on thee.* His Mercies are according to the multitudes of them, his Judgements are not so: Nay, many a time he turneth away his anger, and doth not stir up all his wrath, *Psal.* 78.38. And as concerning his few necessary Judgements, which our sins force out of him, such is his infinite goodness, that he puts Blessings in them all, and sends not one empty; insomuch that they all be-
Isa. 65.8. come Mercies, and do us good, *Rom.* 8.
28. OH WONDERFUL! what man-

ner

ner of Love is this, that the Father hath beſtowed upon you, that have loſt your Love to him? O ye backſliding Children, ſtay your ſelves and wonder; cry ye out, and cry like men drunken, but not with wine; but with ſhoutings cry GRACE, GRACE, to it, that we ſhould be called the Children of God. Iſa. 29. 9. 1 John 3. 1.

Theſe two Directions or Conſiderations, I have given in anſwer to thy Queſtion, *viz.* How ſhall I get my loſt Love again? Theſe are in order to it, and may be as the Seeds of it in thy heart, if received and kept there: they may be as fire from Heaven, to kindle the flame of thy Love again, which the great Dragon hath quenched with fire from Hell, or filthy floods, that many with open mouth receive, and ſwallow ſweetly. But God ſhall caſt them out of their Bellies, when he hath turned them to the poyſon of Aſps within them. Job 20.

I ſhall conclude theſe Directions with this Caution.

Take heed you go not away without theſe precious Seeds in your hearts: What place do they take there? If none, thou art in a ſad caſe. Believe *Caution*

it, thy heart is a woful stony rocky thorny piece of ground, and needs tearing and rending: I shall therefore out of a godly Jealousie, fearing thou art not sensible of this great loss, which some make little of, proceed to reprove thée for it.

I come now to make some Application.

Use 1. Of Expostulation.

First, by way of Expostulation.

Is it so with thee? Hast thou lost or left thy first Love, to thy forementioned lovely Objects, or to either of them? Then let me, as *Elihu*, in Gods stead plead with thee.

1. Is thy Love to Christ gone, thy chief Object? What is the reason of this? I told you the causes of it were, 1. His Love to thee, and 2. His Loveliness beheld by thee: Is either of these Causes taken away? He tells thee his Love to thee is everlasting, *Jer.* 31.3. Dost not thou believe him? He hath sworn it, and sealed it with his own Blood, *Heb.*6.17. *Rev.*1.5. Is he defective in the latter? Is his Beauty gone? Is he lovely no longer? Hast thou beheld his Glory, as men do Ap-

paritions in the Air, until they vanish? Is this the Cause? Ah poor silly Soul! the god of this world hath blinded thy eyes with the beauty of the golden Apple: *Jesus Christ is the same yesterday, to day, and for ever*, Heb. 13. 8. Jam. 1. 17.

2. Is your Love to the Ministers of Christ lost? It is a standing truth, they have saved you, *Jam.* 5. 20. Is their Beauty gone? Jesus Christ saith, He is with them alway to the end, *Matt.* 28. 20. These are, as I told you, the Causes of your Love, if these remain; look to it, you that have lost your Love, and make so light of it.

3. Is your love to the Church of Christ lost? Why what hath she lost her Beauty too? Is she no more to be desired? Is thy heart saying, *This is Zion whom no man seeketh after*, and why should I? *Isa.* 62. 11, 12. Saith the Prophet, *The Lord hath proclaimed to the end of the World, concerning the Daughter of Zion*, (the Church of God, this your lovely forsaken object) *That they shall call them, The holy People, The redeemed of the Lord*: and again, *Thou shalt be called, Sought out; a City not*

forsaken. Ah this is thy misery, thou wanteſt a heart to enquire out the beauty of this Temple, the lively ſtones of which Building, God hath laid with fair Colours, *Iſa.* 54. 11. which Beauty (by reaſon of the miſt Satan hath caſt before thy eyes) thou canſt not behold, as the man, who having his eyes open, beheld it, when he ſaid, *How goodly are thy Tents, O Jacob! and thy Tabernacles, O Iſrael!*

4. Is your love to the Ordinances of Chriſt loſt? why the like is to be ſaid; Thy ſight (not the Beauty of theſe things) is taken away. This our New-Teſtament-Worſhip for us ordained by the great high-Prieſt of our Profeſſion, which is over this our (or rather his own) Houſe, is very lovely; yea, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof, and all the goings out thereof, and all the comings in thereof, and all the Pattern thereof; all which are conſecrated and beautified for us, by the blood of the holy Child Jeſus. Of which exceeding Glory, *Moſes* drew a fair Picture: When he had ſpoken every

Pre-

Precept to all the People, according to the Law, he took the blood of Calves and Goats, with Water and ſcarlet Wool, and Hyſop, wherewith he ſprinkled both the Book and all the People, and the Tabernacle, and all the Veſſels of the Miniſtry; and almoſt all things under the Law, he purged with Blood: which were but the Patterns of theſe our Heavenly Things themſelves, which are purified with better Sacrifices then theſe Patterns or Shadows, which were alſo very glorious, in ſo much that the Children of *Iſrael* could not behold it; which Glory was to be done away by this exceeding glorious Miniſtration of the Spirit, which we are under; whoſe riſing is like a Morning without Clouds, and darkeneth the Glory of the former, as the Sun doth the Stars: for it had no Glory in compariſon with this, which ſo far excelleth: Nay, it had no Glory at all (if I miſtake not) but what it had from this. As the Aſtrologers ſay of the Stars, That they have no Light but what they receive from the Sun; they ſhine gloriouſly in a dark night before the Sun riſeth, but it is becauſe the Sun

then shineth on them. *Moses* his face shone, but it was when he had been in the Mount talking with God face to face, whose face there shone on *Moses*, from whence came his Glory, that the Children of *Israel* could not behold. I conclude then, that as the Sun is the cause of the Glory of the Stars; so was Jesus Christ, with this glorious Ministration which we are under (who was then ordained a high Priest of these good things now present, then to come) the cause of the Glory of the former: and as the Stars by their shining do shew forth the glory of the Sun from whence they receive their light; so doth the former set out the Glory of the latter. And herein do I conceive the Glory of *Moses* with his Ministration to consist, In that he doth with it make a shew of Christ, with his exceeding glorious Ministration of the Spirit: Even as an Ambassador is an honourable person, because he represents the Person of a King. *Solomon*'s Temple that shone with pure Gold, and Pearls, and precious Stones, was wonderful glorious, both in respect of its costliness and signification, it being a figure

figure of the true Temple of the Holy Ghoſt: But what was that in compariſon with this, of one of the Stones of which Building, we may ſay as Chriſt of the Lilies, *That Solomon in all his glory was not array'd like one of theſe.* The Glory of this latter Houſe ſhall be greater then the Glory of the former. If then the dim-ey'd Iſraelites could ſee more Glory in *Moſes*, the Star, then they were able to behold; what a blind Beaſt art thou that canſt ſee no Glory in the Sun (that giveth light to the Star) Jeſus Chriſt, I mean, with his Ordinances, which he hath ſo glorioufly adorned with his own Blood, with an everlaſting Glory that is not to be done away? How is it that your Love is gone? Here is your Object as beautiful as ever, and the Cauſe as firm. This is againſt the Laws both of God and Nature: It is a Rule in Nature, that *Tolle cauſam, & tollitur effectus*; Take away the Cauſe, and the Effect ceaſeth: But here is the Effect gone, and the Cauſe remaining. *Jer.* 2. 5. *Thus ſaith the Lord, What iniquity have your Fathers found in me, that they are gone far from me, and have walked after*

ter vanity, and are become vain? v. 11, 12. *Be astonished, O ye Heavens, at this, and be ye horribly afraid, and be ye very desolate, saith the Lord; for my People have committed two evils, they have forsaken me, the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns, that can hold no Water.*

Use 2. Of Reproof, for this sudden loss.

Secondly, by way of Reproof,

And that upon this account, Because thou hast so QUICKLY left thy first Love, which was so wonderful; and which Jesus Christ, thy BELOVED, took so kindly that he will never forget it, although he keeps it in mind with a sad remembrance; and this he would have thee know, *Jer.* 2. 2. *Go cry in the Ears of Jerusalem, saying,* (to them that have lost their first Love) *Thus saith the Lord, I remember thee, the kindness of thy youth, the Love of thine Espousals:* Which sudden unspeakable loss, Jesus Christ layeth more to heart then thou dost, or then thou thinkest he doth (for thy sake) as in the marginal Annotation. And he would have thee know this day, that his Bowels are like a solemn doleful Harp, sounding over thee,

Consid. 1 It grieveth Christ.

as

as his Father *David* over him that was ſlain, who loved *David* as his own Soul with whom he had made a Covenant, even with *David*, who bound it with an Oath, becauſe he loved him; and again he made him ſwear, even *David*, for he loved him as his own Soul: and therefore ſaith *David*, when he was fallen before the uncircumciſed (as thou art) with ſounding Bowels, *I am diſtreſſed for thee, my Brother Jonathan:* Why ſo? Ah ſaith he! *Very pleaſant haſt thou been unto me; thy Love to me was wonderful, paſſing the Love of women.* And *David* the *King* (like *Job* after his ſeven days ſilence, wherein his words were ſwallowed up with grief, heavier then the ſand of the Sea) when he openeth his mouth, is ready to curſe the ground where this loving Child fell, in trading with the uncircumciſed Thief; *Ye Mountains of Gilboa* (ſaith he) *let there be no dew, neither let there be rain upon you:* why? *For there the Shield of the Mighty* (thy firſt Love) *was vilely caſt away, even the Shield of Saul, as though he had not been anointed with Oyl: The Beauty of Iſrael is ſlain in the midſt of the Battel: O Jonathan, how are the Mighty*

1 Sam. 18. 1, 3. & 20. 17. Heb. 6. 17 18.

Mighty fallen! Ye Daughters of Israel, weep over them in secret; and tell it not in Gath, lest the Daughters of the Philistines rejoyce, and the uncircumcised triumph. And with this Lamentation laments *David*, though a GREAT KING, over *Saul*, and over *Jonathan* his Son. Hast thou understood all these things, O thou fallen *Jonathan*,
Deut.22. thou silent ravish'd Damsel? Then go
Joel 1.8. thy way, and *lament like a Virgin girded with sackcloth, for the Husband of thy youth*; who did use to say to thee before thy fall, *How fair is thy Love, my*
Cant.7. *Sister, my Spouse? Turn away thine eyes, for they have overcome me.*

Conf. 2. 2. As this sudden loss provoketh God
It angereth Christ. to grief, so it doth to anger: As you know a Father may be angry and grieMar.3.5. ved with his Child at the same time: *Exod.*32.8. *And the Lord said unto Moses, Go, get thee down; for thy People which thou broughtest out of Egypt have turned aside* (mark) QUICKLY *out of the way which I commanded them, and they have made a molten Calf*; for which they have changed Me their Glory, for that which is no God; as thou hast done, who hast changed

Christ

Chriſt for a Luſt: and what followeth? verſ. 20. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them.* This it was that provoked God to deſtroy them, becauſe they had ſo QUICKLY turned aſide from following him, who had wrought ſo great deliverances for them; therefore ſaith he, Thy People which thou broughteſt out of the Land of *Egypt:* This ſtuck at Gods heart, becauſe he had wrought ſuch miraculous deliverances for them, to deliver them from their Egyptian ſlavery; and when death, at the Red Sea, had beſet them round on every ſide with his ſting ready drawn; at the ſight of which, they ſay to *Moſes*, *Did not we tell thee thou hadſt better have let us alone to ſerve the Egyptians, then to bring us to die here?* When all hope of being ſaved was taken away, then for God to pull his hand out of his Boſom, and with an out-ſtretched Arm to cut *Rahab*, and wound the *Dragon*, Iſa. 51. 10 and dry the Sea, and make the depths thereof a way for theſe dead men to paſs over, whilſt he threw their Perſecutors into the deeps, as a Stone, who ſank as Lead in the mighty waters:

And

And thus the Lord saved *Israel* out of
Exod. 14 the hands of the *Egyptians*, which they saw dead upon the shore. And thus did *Israel* serve God: First, They believed his Word; Secondly, They sang his Praise; And thirdly, They forgot his Works: How could this People, thus saved, find in their heart to make a Calf, and worship it, and say, These are thy Gods, O *Israel*, that brought thee out of the Land of *Egypt*, when God had redeemed them from death with his own Arm, which got and gave them the Victory, whereby they triumphed over the greedy Grave, the Horse and his Rider? Who would have thought that ever it should have slipt out of their minds, that they could so *Sampson*-like, break away from such binding-Cords of Love? But here was their Misery, after their Mercy; *They*
Psal. 106. 13. *soon forgat his Works:* and therefore when they come to want Bread, say
Psal. 78. 20. they, CAN GOD *furnish a Table in the Wilderness?* CAN *he give Bread also?* CAN *he provide Flesh for his People? Therefore the Lord heard this, and was wroth.* This strikes God at the very heart, that they should so SOON *forget his Works.* But

But methinks thou lookeſt or readeſt as if thou didſt not hear me: What, thinkeſt thou that I am with *Elijah*, making interceſſion againſt Iſrael? I am delivering Gods Errand to thy Soul, open thy ear QUICKLY, thou that haſt ſo QUICKLY loſt thy Love, before God ſhut my mouth, and make me dumb, and ſay, Thou ſhalt be no longer a Reprover. Is this Relation of the *Iſraelites* madneſs to thee, like *Nathan*'s Parable to *David*? and art thou ſaying with him, The man that hath done this, is worthy to die? and is not Conſcience yet ſaying to thee, *Thou art the Man?* Take Chriſts Counſel, Anoint thy eyes, that thou mayſt ſee thy face in the Story, as in a Glaſs. Were they ſlaves to the *Egyptians*? So waſt thou to thy Sins, to the World, to all the Devils in Hell; yea, to God's Law, which required impoſſibilities of thee (and juſtly too) upon pain of eternal Damnation. Did God ſend *Moſes* to deliver them out of this ſlavery? So hath God ſent to deliver thee by one Meſſenger or another, of his own ſending, by whom he hath ſpoken to thy Soul, that thou haſt been forced to

Ezek. 3. 26.

ſay

say truly, as they did of *Herod* falsly,
Act.12.22 *It is the voyce of a God, and not of a man.* Hath not Gods Word been to thy Soul by such or such a Messenger, as if he had been sent on purpose to warn thee, and thee onely, in all the Assembly? As God saith of *Abraham*, *I called him alone*, Isa.51.2. Art not thou the person who hast heard God cry, *Cut*
Luk. 13. 7. *down the Cumber-ground*; by reason of which Voyce thou didst, as *Saul*, fall down at the Feet of Christ, who staid the hand of Justice, pardoned thy sins, and set thee free indeed. Hast not thou been convinced in thy very Conscience, that at such a time God took thee, and left hundreds in their Blood? The Lord being merciful to thee, he laid his hands on thee, and drew thee,
Gen.19. 16. as *Lot*, out of *Sodom*, where he hath left multitudes under his wrath, that is as Fire and Brimstone, to be rained from God out of Heaven, to burn them down to the lowest Hell.

Were the Children of *Israel* saved from between the *Egyptians* and the Red Sea? Why thou hast been delivered from as dangerous a place, to which thou didst soon come, after thou hadst

hadst cast off thy *Egyptian* slavery, and set thy face *Canaan*-ward, thou wast in as much danger as the *Israelites* at the Red Sea; when thou hadst Mountains of Difficulties to remove out of thy way to Christ, as impossible to pass, as through the Red Sea, with the Avengers of Blood at thy heels, GREAT KING *APOLLION*, with his hellish Host, to fright thee down to Hell, which seems to gape for thee: O thou hast forgot the time since thou didst use to look for Gods wrath to come flying in at thy windows, or pouring out of the Clouds, as thou walkedst abroad, with the Devil after it, to fetch thee down to Hell; or since thou didst use to lie down at night in fear of thy sleep, lest thou shouldst awake in everlasting Burnings: when it was with thee, as with *David*, when he said, *The sorrows of Death compassed me, the pains of Hell took hold on me.* I tell thee, thy dangers have been as deep, and thy deliverance as miraculous as theirs: for saith *David*, *He sent from Heaven, he took me, he drew me out of many waters:* for which deliverance, it may be, thou couldest (for a season) have sung his

Rev. 9. 11.

Psal. 116. 3.

Psal. 18. 16.

praise in the Flames; but with the *Israelites* soon forgot his Works: whose Song (for their deliverance out of the deep drowning waters,) is no sooner ended, but they begin to murmur, wanting a little water to quench their
Exod. 16 2. thirst: yea, How often did they provoke him in the wilderness, and grieve him in the desart? It is well if thou art not in their steps, both murmuring,
Numb. 13 32. and bringing up an evil Report upon the good Land whither thou art Journeying, who hast fled from wrath to come. As for them that know not what this flight forementioned means, let them know that they are asleep in the Devils Cradle, who will soon rock them into Hell, if they awake not. If they ask how I know that? Tell them I am so far perswaded of the truth of it, that, to save their Souls, I could venture the sealing it with my Blood; yet that is nothing, if I had not Gods infallible word to confirm it; which they will find true, when *in* HELL *they lift up their eyes:* from which place of torment thou art saved, who hast passed from death to life through the depths of the Sea, although now thou art like a

silly

silly Dove, without a heart, to sing his praise, or to lament the sudden loss of thy first Love.

3. This sudden loss was that which astonished *Paul* out of measure, insomuch that it made him reel to and fro, and stagger like a drunken man at his wits end; *Gal.* 1.6. *I marvel*, saith he, *that you are so* SOON *removed*, &c. Their sudden fall made him almost beside himself; yea, altogether in the eye of Reason: for he is ready to curse an Angel from Heaven, if he be a gainsayer, and agree not with *Paul* in his Doctrine; and those Preachers that had been preaching another Gospel, contrary to *Paul's*, though out of zeal to God's Law, yet without Remedy, or any further forbearance, he doth (in effect) wish them in Hell; and those his Converts that had listened after their Doctrine, he speaks as if they were bewitch'd, and fallen from Grace; which was quite contrary to *Paul's* Judgment, to wit, Falling from Grace: *Paul* therefore seems not now to speak forth the words of truth and soberness, but to be absolutely beside himself: as he also did, when he wished himself ac-

Consid. 3 It amazeth *Paul*, a Giant.

curſed from Chriſt, for whom he had ſuffered the loſs of all things; and as his Converts alſo ſeemed to be, when they would have plucked out their eyes to give *Paul:* all which ſeem to be the words and actions of mad Perſons; yet are ſuch fruits as theſe (by reaſon of your ſudden loſs) found upon good Trees, and how wild ſoever they ſeem, are fruit brought forth unto God: and it is that we are conſtrained to by the Love of Chriſt, and for your ſake who have ſo QUICKLY left your firſt Love.

The Authors Experience in this, leaſt of all to be regarded

Laſtly, And concerning my ſelf, although I ſpeak as a fool, and make no better a ſound then a tinkling Cymbal; yet hear a word from me concerning this: When I in ſearching the Scriptures found this in the form or likeneſs of a Text, for them to whom it was preached, I would have paſſed it by; for thought I, this is not in ſeaſon yet, I hope; and upon this account I would have refuſed it: Not but that I thought it would be in ſeaſon afterward; of that I made no doubt: But that it ſhould be needful already, I was not willing to believe; for thought I, they were

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in their Blood but the other day, no eye pitying them; at which time God paſſed by, and took them up in his arms, and made them clean with his own hands: for ſaith he, *Then waſhed I thee with water, yea, I thorowly waſhed away thy Bloods from thee.* Ezek. 16

O Lord, ſaid I, what means this Text to lie before me? Thy People are but newly (if at all) come out of the Red Sea, where they were but yeſterday: Surely they are ſinging thy praiſe; they cannot yet end this new Song, thy love to them hath been ſo wonderful: what haſt thou againſt them? But when I perceived this Text ſtill ſo to lie before me, that I could not paſs it, I then began, as *Paul*, to be amazed: Ah Lord, thought I! here is a ſudden loſs indeed! what hath a Day brought forth! At the thoughts of which, I can truly ſay, God did (by his own hand then upon me) lay my face in the duſt for them, with ſome meltings of heart. And of Chriſt thought I, his Eyes are like a flame of fire, mine are dim: Here is a loſs, he hath found it out before me. This Text is now in ſeaſon; I will ſeek no further, but ſet the TRUMPET to my

Isa.58.1. mouth, and cry, REPENT, REPENT: I have it from Heaven, that some of you have lost your first Love.

Use 3. Of Exhortation, for them few that have not lost their Love.

Thirdly, by way of Exhortation: And it is to them that have not lost their first Love, to exhort them to take heed they do not lose it. I doubt that in this Use I shall speak but to a few, my words therefore will not be so many as in the last. But yet I would that you few should all attend to it diligently: I would not that any of you should be ignorant of your need of such Counsel, lest you be wise in your own conceit: It was the Church in *Philadelphia* that was not blamed for this loss, nor any other thing; and yet this Church must be warned, though not accused, *Rev.*3. 11. *Hold that fast thou hast, that no man take thy Crown:* why our Name *Philadelphia* signifieth Brotherly Love, the which is the sum and fulfilling of the Law; it will sure be natural for us to love: *Ah hold it fast,* saith Christ! so say I to thee: O that I could warn thee with one word! O that thou wast as wise as lovely, thou that art not yet a loser.

But to prevent thy loſs, conſider as followeth :

Conſiderations for ſuch as have not loſt their Love.

1. Thou art the Perſon which the Devil will chiefly aſſault ; as the Pirates at Sea will aim at the ſhip that carrieth a Treaſure, or that is richly laden, and not at the ſhip that is already robbed or empty : So doth Satan at thee ; thou haſt a precious Pearl, look to it, or the Thief will have it : Never think thou art out of danger, until thou art out of the World. O Sirs, look about you, the Gates of HELL are open, the Canons placed ; you muſt be good and armed Souldiers, if you bring this Treaſure ſafe to Land. *Conſid.* 1

2. It will be for your eternal advantage, if you keep it : 2 *John* 8. *Look to your ſelves, that you loſe not the things we have wrought, but that we receive a* FULL *Reward* : Hold it faſt, Chriſt will crown you for it : Hold it faſt, and you ſhall be Gods gliſtering Jewels : Hold it faſt, and you ſhall be recounted among his Worthies, like *David's* three mighty men, that brake through the whole hoſt of the *Philiſtines*, or him that lift up his Spear againſt eight hundred, whom he ſlew at one time. There *Conſid.* 2 2 Sam. 23

Directions for them that have not lost their Love.

is few do thus: but if thou dost, thou wilt be the more commended. And that thou mayst, take these following Directions:

Direct. 1. Psal. 119. 11.

First, Hide and keep thy Treasure, as *David* did God's Word: Thou art like a Traveller with a Bag of Gold in a dangerous Road, where few escape without loss; will not a wise Traveller lay it or hide it in the most secret place about him, and say, There will I venture it, and it may be, when I am searched the Thieves may miss of it: So do you conclude; the head is the Devils Store-house, whoso layeth up his Treasure in that place, it is at his command, I will therefore hide it in my heart; and although he sometimes find out this corner, yet who knoweth but he may miss it for this time?

Direct. 2. Eccles. 4. 9, 12.

Secondly, Travel not alone, nor with bad company: wise *Solomon* saith, *Two are better then one*; for if one prevail against one, two shall withstand him; and a three-fold Cord is not quickly broken. Thus do they who travel dangerous roads to fairs, with bags of money; they will make an appointment to go and stand together, when the Enemy

Enemy engageth. *Luk.* 10.30. *A certain man went down from Jeruſalem to Jericho, and he fell among Thieves which ſtripped and wounded him:* why he was alone; there was one and another paſt by, but they looked the other way, and let him lie: why they were none of his Company. Look to this, you that are walking with ſtrangers, that are ſpending your time idly among carnal perſons: Can they help you, when you fall into Satans wounding temptations? will they not look the other way, as the Prieſt; and ſay, I know not what theſe things mean, and leave you to ſhift for your ſelf? This carnal compliance coſt good *Hezekiah* dear; and it had like to have coſt good King *Jehoſhaphat* his life; and, it may be, it may coſt thee as dear in the end. Let them look to themſelves that are guilty, now I have warned them; and ſo let them do that are clear of this, if they be keeping their corners alone, when they ſhould be in good Company praying together, or ſpeaking one to another, whereby they may keep their Treaſure, and encreaſe it. *Luk.* 24.32. *Did not our hearts burn within us, while he talked with us by*

2 Kin. 20. 2 Chron. 18.3,31.

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the way? whereby you may also overcome your Enemies: It's Gods Army that is terrible to the Enemy, because of the Banner betokening the Victory, which you shall have, if you walk together in rank, and your word will be, IMMANUEL; God with Us: O this word makes GREAT *APOLLION* tremble: *Psal.*60.4,5. saith *David* to God, *Thou hast given a Banner to them that fear thee, which is to be display'd*; why so? *That thy Beloved may be delivered.* Hence you are called Mighty Ones; and, More then Conquerours: O this word IMMANUEL! it makes ALL fall before you. *Isa.*50. *He is near that justifieth me, who will contend with me?* Who? Here is an Enemy at hand ten thousand strong: *Come then, let us stand together, and I will say, Where is mine Adversary? let him come near to me.* This is the way for one to chase a thousand; and for two, that are better then one, to put ten thousand to flight. Remember this, you that to spare your pains, will not go to Mount *Zion*, because its up Hill; that sit at home, and dream of more difficulty and danger in the way of God, then indeed there is:

Isa. 13.3. Rom.8. 30.

Prov.

Prov. 22. 13. *The ſlothful man ſaith, There is a Lion without, I ſhall be ſlain in the ſtreets.* And you that will not thither, becauſe you ſuppoſe there may be ſome that will ſpeak or think evil of you; or becauſe you are not ſo beloved by ſuch or ſuch; or have not the like reſpect ſhewed you as others have. Art thou turning aſide upon theſe or the like carnal ſenſual deviliſh accounts? why thou art the Perſon that Satan is leading away alive in a ſnare, captive at his will, that he may raviſh or rob thee of thy Treaſure in a hole: Nay, hath he not done it already, that thou canſt be ſo quiet in thy corner? As the ſhip, when it is robbed, the Pirates will let it alone at quiet. This is the reaſon why there are ſo many at eaſe in *Zion*; wo be to them; it is becauſe they are already robbed and ſpoiled, and ſnared in their holes: and they ſay not, Reſtore; nor yet lay it to heart. *Iſa.* 42. 22

Thirdly, Travel by day-light: ſo do great Purſe-Bearers; they dare not go in the night-ſeaſon, fearing they ſhould loſe their money. This alſo will be your ſafety: *John* 11. 9. *Are there not twelve hours in the day? If a man walk* *Direct.* 3.

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in the day he stumbleth not, because he seeth the Light of the World: What is
Joh.8.12. that? *I am the Light of the World*, saith Christ; *he that followeth me shall not walk in darkness, but shall have the Light of*
Psal.16.8 *Life.* Set him always before you, and at your right hand, to lead you by his
& 119. 105. Word; and that will be, as *David* calls it, a Lamp for your feet, and a Light to your paths; and that will, as the Sun by day, shew you the stumbling-blocks that others fall over into Hell, who walk in darkness, as do all that
Isa.8.20. Prov.4. 19. walk not according to the Law and the Testimony; they have no light, therefore know not at what they stumble. Follow, imitate, and learn of Christ; keep his Commandments; walk up to your Scripture-Light; keep a Conscience void of offence, as *Paul* did: and
Act.24.16 this day-light will fore-shew you the Snares, and Pits, and Enemies that lie hid in the way, which he that walketh in the night, falleth into before he seeth them. Take this sure course, and then if you lose any thing, (as is possible, even by day-light) Jesus Christ will make up your loss: As you know the Countrey must do, if the Traveller be robb'd

robb'd between the riſing and ſetting of the Sun.

I perceive it will be a hard work to travel our dangerous road without this loſs: our Enemies are ſo many and reſolute, it will break our hearts to hold it: we had as good e'en let it go; when our Ship is robb'd we ſhall be more at quiet, and get ſafe to Land, and there we have another Treaſure. Though we loſe our Love to Chriſt, he will not loſe his Love to us, that is unchangable; we ſhall be ſaved, and in Heaven we ſhall have enough. *Object.* The ſlothful Souls Objection, and deſperate Reſolution.

Although I hear thee not ſpeak theſe words with thy mouth, yet take heed God hear thee not ſpeak them with thy heart: There is no thought can be with-holden from him: God heareth that ſometimes from a Perſon, that maketh him wroth, even the thoughts or Language of his heart; at which, it may be, his neareſt Neighbour is not offended, becauſe his words at the ſame time may be ſmoother then Oyl: yet is the language of the heart known by the works of the hands and feet; as *Solomon* ſaith, *Prov.*6.13. A wicked man ſpeaketh with his feet. The heart is known *Anſw.* Job 42.2

known (by the mans actions) to be wicked, while (by the words of his mouth) he seems to be godly. But consider;

Consid. 1. 1. What a desperate resolution is this, to make so light of so choice a Grace? Read 1 *Cor.* 13. see how wonderfully it is there commended; *If I had the tongue of Men and Angels*, the understanding of all Mysteries, and all Faith; Nay, saith he, If I should give all my Goods to the Poor, and my Body to the Fire, all is nothing, if this Love (which is the greatest of all) be wanting. Some Spend-Thrifts will say, though they are minded to spend all, such or such a choice thing, shall be the last they will sell; and thou talkest as if this should be the first bargain thou wilt make. If the Thresher sell his Flail in the morning, to buy his Breakfast; what will he do for his Supper? This Love is like the Spring in the Watch, that draweth all the wheels about.

Consid. 2. 2. Thou sayest thou hopest to get to Heaven without it, how wilt thou go one step Heaven-ward without it? Thou art like a man between two others, the one is drawing thee South-

ward

ward with one Cord, the other is drawing thee North-ward with another Cord, and both ſo violent, that if one of theſe Cords break, thou wilt follow the other full poſt: So God he draweth thee Heaven-ward by his Cord, LOVE, *Hoſ.* 11.4. Satan he is drawing thee Hell-ward, by his Cord, SIN: If thou art ſo willing to part with thy Love, Satan likes this well; this is to cut the Cord that draws againſt him, which if once done, thou haſt marred thy pace Heaven-ward, and then Satan will ſoon mend thy pace Hell-ward: Nay, if thy Love do but grow cold, thou wilt finde it as hard to follow Chriſt, as *Pharaoh* found it to follow the *Iſraelites* without his Chariot-wheels. How doſt thou think to get forward? Will God carry thee on in a dream? Or doſt thou depend onely upon the Rod of God to drive thee, as a Father driveth a ſtubborn Son to School, who will go no farther then he is whipt, or thruſt an end? Ah! thou wilt drive a dull trade for Heaven, if it once come to this.

3. How canſt thou find in thy heart to part with it ſo willingly? Is it nothing *Conſid.* 3.

thing to thee, to think how thou shalt be commended for keeping of it? A Child will be encouraged to do much, because his Father will praise him for it when he hath done, or set him on his knee: Why saith Christ, *He that overcometh, shall sit down with me on my Throne.* Rev. 3. Thou sayest it is hard work; Why it is but a little while (saith Christ) thou hast to labour; *I come* QUICKLY, *hold that fast thou hast.* And when thou art weary or troubled, Remember the time is near, when thou shalt hear of it to thy peace, as a river, when thou shalt stand before the Throne, and before the Lamb, with a Palm in thy hand, in token of thy Victory: when of thee and thy fellows it shall be said, *These are they that came out of* GREAT *Tribulation.* If the Prodigal was so welcome, who had spent all, what had he been, if he had sav'd all, and brought it home with increase? Whether hadst thou rather Christ should say to thee, *Thou wicked and slothful Servant*; cast him into utter darkness: Mat. 25. Or, *Well done, good and faithful Servant, Enter thou into the Joy of thy Lord?*

Thus

Thus much for the Third Use, which is to those few that have not lost their first Love.

Now let us hear what some others will object, who have already lost their Love.

Object. We hope that although we have lost our Love, there is no such haste or danger, but we may have a time to find it again: for God is very gracious. the loveless Souls ungracious Objection.

Answ. And wilt thou turn his Grace into wantonness or lasciviousness. O thou secure Sleeper! it is time to set the Trumpet to thy right Ear, if thou art there abouts. I shall therefore proceed to the Fourth (and last) Use, where I would have thee and thy companions with thee, expect an Answer to this sleepy Objection. Jude 4.

Use 4. Of Terrour, for them that have lost their first Love.

The Fourth is an Use of Terror: And it is grounded upon the Judgement wherewith they are threatned, that have left their first Love, and which will QUICKLY befall them, except they repent, *Rev.* 3. 5. *Remember therefore from whence thou art fallen, and repent, and do thy first Works, or I will*

come unto thee QUICKLY, *and will remove thy Candlestick out of his place, except thou repent.* How now Sleeper? What, no need of speedy Repentance? It is a sign thou dost not hear the voice of Christ, in that it doth so differ from thine: When God said to *David*, Seek my face; his heart said, *Thy face, Lord,* Psal. 27. 8 *I will seek: David* was a man after *Gods* own heart, and so here is a sweet harmony between them. But O it is otherwise with thy sleepy dissenting Soul; God is saying to thee, repent QUICKLY; and thy heart answers, No such haste sure; I will repent slowly, or hereafter; I like not to be thus hurried to it; I hope I shall have a time for it; he that hath begun, will finish his Work in my Soul. O awake, awake; (this is sleepy language) and arise from the dead. How can a living man endure to lie among the stinking Corpses, but that he is in a deep dead-like-sleep? As I heard of a man at *London*, this last Plague (O that it were the last!) that drunk himself into a deep sleep, and so lay in the streets among the dead of the Plague; which man the Cleansers (coming) took up with the rest, and laid

laid in a Car which they filled with the dead; and if he had not awaked before he had come to the pit, you may eaſily imagine what they had done with him: whether he took any incurable infection, (although he eſcaped burying alive) that I know not: But how long do you think he would lie there after he did awake? Theſe Plagues (though dreadful and deadly) are but *pro tempore*, for a ſeaſon, (though a ſad one:) But the Plagues of Sin, for which and wherein multitudes die, they are *annuatim*, even throughout all Generations. O how doth the Devil load it to Hell! Ah! little doth the Drunkard think when he is dying, how ready the Cart ſtands at the door, APOLLION the Driver crying, *Throw out your* DEAD, *Throw out your* DEAD: from whence he goeth to the Swearers Door, when he is dying; thence to the Lyars Door, when he is dying; thence to the Sabath-breakers Door, thence to the Mockers of Godlineſs; thence to the Proud Perſon, when he is dying, with the ſame cry when he hath him; thence to the Covetous, or worldly-minded Perſon; thence to the Prayerleſs Per-

ſon, that is at laſt crying, *Lord have mercy on me*, in vain; God anſwering with a *Take him* DEVIL, go to the god you have ſerved, who ſtands ready at the DOOR; thence to the Perſon that holds his Prayer-Book ſo faſt in his hand, when he lieth dying, which he hath dayly uſed many a year, without the Underſtanding and Spirit which is of God; of which abominable burdenſome Sacrifice God will be eaſed, when Death and Hell have divided this DIVINE and his DIVINITY aſunder: Thence to the famous Profeſſor, who is ſeparated from all the foremen-tioned Perſons, and is become *Lucifer's* Companion, who ſaith in his heart, *I will exalt my Throne above the Stars of God*; of ſuch a one the Devil makes great account, they are richly laden for Hell; as in the Plague, the Bearers of the Dead make a great reckoning of them that are thrown out with rich Apparel, or Gold Rings: Thence to *Dives*, whoſe Door he will be ſure not to miſs, for if there die any, whether himſelf or his Brethren, it is a wonder if they fall not to his ſhare: And all others who love the Riches, Pleaſures, Honour

Iſa. 14. Rev. 3. 17

John 5. 44.

Honour of this World, more then that which cometh from God. O what heaps carrieth Satan down to hell! and what hath he got thee among them, who hadſt eſcaped the pollutions of the world, through the knowledge and love of Chriſt? Think not (though I ſpeak of others) that I have forgot thee, or done with thee who haſt loſt thy Love, and art ſaying thou hopeſt for a time to get it again, though thou makeſt no ſuch ſpeed. What if the ſleeping Drunkard had gone among the Dead to the Graves mouth, and had been there eſpied by ſome Friend, who calleth him to awake quickly, or he will awake no more, the Driver being willing to put him in with reſt? Is this a time (what and at the Pits brink!) for the Sleeper to anſwer (peviſhly, as ſleepy Perſons uſe to do, when they are ſpoken to) and ſay, Let me alone, I pray; be not ſo haſty; all in good time; O of what a ſweet ſleep do you hinder me! I wiſh you were far enough from me, thus diſquieting me? Ah ſleepy Soul! what doſt thou among dead? Thy Love is gone, and thy Life is going, and thy time allowed thee to get

it again, is going; nay, is it not gone? The Lord grant that word be not fulfilled upon thy Soul, *I gave her space to repent, and she repented not*, Rev. 2. 21.

Object. Old man stop thy Mouth. But methinks you speak very sharply to us; is it meet to preach after this manner to the People or Children of God?

Answ. Yea doubtless, when we find them among the Dead, we must then call aloud, as if we spake to the Dead. It is in answer to thy God-provoking Objection: Sleepy Language on thy part, calls for awakening Language on my part. Jesus Christ saith repent *Quickly*; thou saist thou wilt do it slowly: O this is sleepy Language, and savours of the infection thou hast taken, by lying among them that are dead in the Plague of sin. *Aaron* must

Numb. 16. 46. run QUICKLY now with his Censer, and stand between the Dead and the Living, that the Plague may be staid;

Exod. 32. 2. and not say, Bring your Gold Rings; and make a new God to please them, and encrease their Plague; as I am like to do thine, if I should flatter thee,

Jer. 6. 14. and heal thy hurt slightly, as the manner of some is: but I desire to be more

faith-

faithful in what my hand finds to do, although it makes thee ſmart for it. My deſign upon thee is thy awakening, ſafe and ſound recovery; and it will be thy Mercy, if any way it be effected. Jeſus Chriſt might have ſerved thee in this dead-like ſleep, as *Epaminondas* did his Souldier, who when he found him aſleep upon the Watch, run him through with his Sword, and ſaid, DEAD *I found thee, and* DEAD *I leave thee:* But he dealeth with thee (though ſharply, as thou calleſt it) yet far more kindly, ſeeking not to avenge himſelf on thee, that thou mighteſt be damned; but on thy damnable inventions, that thou mayeſt be ſaved. Let this open thy Ear therefore, to that which followeth: Pſa. 99. 8.

Conſid. 1 It is a great Judgement.

First, Conſider the greatneſs of the Judgement threatned, *viz.* the removal of the Candleſtick; for ſaith *Chriſt*, *I will remove thy Candleſtick out of his place, except thou repent*: By which word Candleſtick, you are to underſtand the Church of Chriſt, Chap. 1. 20. which is likened unto a Candleſtick, 1. Becauſe it doth hold or contain the Light, or Truth of Chriſt: 2. And

bears it up in the World, as a Pillar, Ground, or Stay, 1 *Tim.*3.15. 3. And sets it out, or holds it forth to light others, as the Candlestick doth the Candle, *Mat.*5.14,15,16. 4. And yet hath none in or from its self, either to light its self or others, no more then a Candlestick hath. I intend no more for explication. But shall now shew how God removes it, and what follows its removal.

Quest. How doth God remove the Candlestick out of his place?

Answ. This may be understood more ways then one, both as to the manner of its removal, and the place from which it may be removed: but I shall mention onely one way and place, that it may be according to the simple or proper signification of the words. And that is,

By removing the Star or Angel, *i. e.* the Messenger or Minister of the Church, either by Death or Bonds: Who doth before his removal occasion the gathering of the Church together into some one place, 1 *Cor.*14.23. He doth, as *Moses* with his Silver Trumpets, call you together to hear the joyful sound, to the Tabernacle, where your

Numb.10

your feet may ſtand, as upon a Rock that is higher then you or your Enemies, environed with a Wall of fire, which you may call *Salvation*, and your Gates *Praiſe:* And you are by his Miniſtry, and the skilfulneſs of his hands, led as the *Magi*, to the place where you find the holy Child Jeſus, as *Job* ſaith, even to his ſeat; and then are you, with the Diſciples glad, when you ſee the Lord, *John* 20. 20. But, Ah! when God comes to ſmite the Shepherd, the Sheep are ſcattered; the Candleſtick is then removed out of its place. His preaching gathered you together; when that ceaſeth, you are ſcattered: you come together to hear, *and how can you hear without a Preacher?* You do as *Reuben*, return to the Pit, and behold *Joſeph* is not in the Pit; *and he rent his cloaths, and returned to his Brethren, and ſaid, The Child* (the Preacher) *is not; and I, whither ſhall I go?* From Sea to Sea, ſaith God; and from the North even to the Eaſt: you ſhall run to and fro to ſeek the word of the Lord, and ſhall not find it. Why what can we not live without it then? No, no: ſaith God, *In that day ſhall the fair*

Zech 2.5. Iſa. 26.1. & 60.18. Pſal. 78. 72. Mat. 2.9. Job 23.3 Mat. 28. 31. Gen. 37. 30. Amos 8. 11. Lam. 2. 12

Virgins

Virgins and the young men faint for thirst, and the Children and the Sucklings swoon in the streets; while they say to their Mothers, Where is Corn and Wine?

The famine of the *Word*, a terrible famine.

Ah! this famine of the Word is a terrible famine: To starve the Soul, is worse then to starve the Body; for the sufferings of the Soul are greater then the sufferings of the Body: *Solomon* doth not say a wounded Body, *But a wounded Spirit who can bear?* and is it not worse to be famished then to be wounded? But if it be never so bad, the Body that is dead in the Grave, feels it not, neither doth the Soul that is dead in sin feel this famine of the Word; but will, it may be, instead of hungering after it, cry, Aha, whither run these fools that follow it? But *the living, the living will lay it to his heart*; for they cannot live without food but they must pine, although they are (before the famine) both fat and flourishing: *Lam.* 4. 7. *Her Nazarites were purer then snow, they were whiter then milk; they were more ruddy in Body then Rubies, their polishing was of Saphire*: And what, will not all this hold when famine cometh? Ah no! vers. 8. *Then their*

Prov. 18. 14.

their viſage is blacker then a coal; they are not known in the ſtreets; their skin cleaveth to their bones; it is withered, it is become like a ſtick.

O you that make ſo light of this terrible famine that is at the door, while you are aſleep among the dead; it were better you were bound and burned at a ſtake, then that it ſhould befall you: for ſaith God, *They that be ſlain with the Sword are better then they that be ſlain with hunger, for theſe pine away.* This will make them that did uſe to loath the Honey-Combe, to prize an Aſſes head at fourſcore pieces of Silver, a Birth-right for a meſs of Pottage. Happy are they that learn thus highly to prize Gods Word by the Enjoyment of it; but miſerable are they that are learned thus to prize it by the deprivement of it. O this is a heavy Judgement. Wo be to you that have ſinned away your Sermons that did uſe to ſound in your Ears, that are now taken away, for want of the expected fruits thereof: or your Preachers, becauſe you knew not how to uſe them; but knew better how to ſtir up God's Jealouſie, by giving his Glory to the Crea-

2 King. 6. 25.

Mat. 21. 43.

Iſa. 5. 2.

Creature, in making an Idol of one, and a Scorn of another; set up one above the Clouds, and tread the other under your feet; and so sin away the liberty of the one, and then envy the liberty of the other, and wish he may soon follow: Surely if God give you your Request, he will send such leanness into your Soul, as will make you cry out, *My leanness, my leanness*; with this Proclamation to every one that passeth by, BEHOLD, *I am a dry Tree.*

Isa. 56. 3.

How think you? Is Repentance all in good time still? Hope you still to have a time hereafter, though now you sleep on? Like you not yet to be disquieted? Is the pits brink a place for you to sleep at? Is there no hope of your awakening till the Judgement written be executed, and you scattered?

Object. Careless Faith. If God scatter us, he will gather us again; for so it is written: We shall not be quite lost however.

Answ. The Lord spare thee, and enter not into Judgement with thee: Darest thou own such Language? will God gather thee again? Yet thou knowest not how, nor when he will do it. But I pray consider, as concerning the scattering

tering or removal of a Church of *Christ* out of its place; It may be that Church may never be gathered as at the first: A sad instance of this, you have in *Ezra* 3.12. After the House of God had been destroyed for the sin of his People; when it came to be re-edified, as soon as the Foundation of it was laid, it is written, that the ancient men that had seen the first House, when the Foundation of this House was laid before their eyes, wept with a loud voice; Ah! they were ready, with *Phineas*'s wife, to name it *Ichabod*, i. e. where is the Glory? Or, as if they did say, *How is the Gold become dim! How is the most fine Gold changed! The precious Sons of Zion, comparable to fine Gold, how are they esteemed as Earthen Pitchers! The Crown is fallen from our Head; wo unto us, that we have sinned.* 1 Sam 4. 21. Lam. 3. 1.

Object. But there was joy at that time, as well as sorrow.

Answ. That was among the young ones, which were but of a short standing, and Children in understanding; their eyes had never seen the former Glory: which Joy of theirs, did but make a promiscuous confused noise, so that

that neither the voice of joy, nor weeping, could be discerned the one from the other. We read 2 *Chron.*5.13.that when the House was first built, the Trumpeters and Singers were as one, to make one sound, *and then the Glory of the Lord filled the House of God.* When they build again, they (indeed) set the Trumpeters to their work, according to their former Ordinance and Example; but we find not these words there, *The Glory of the Lord filled the House of God.*

Object. But doth not God say, The glory of this latter House shall be greater then of the former?

Answ. That is spoken of the Church of God in general, under our New-Testament Worship; which Church is built with *Isa.*54.11 1*Pet.*2.5. *Heb.*8.2. lively Stones, which God promised to lay with fair colours; the true Tabernacle, which the Lord pitched, not man: Comparing this with the former, whether with *Solomon's* Temple, (that glorious Type) or with the *Jewish Church* under the Law, with their typical (yet glorious) Worship. Thus compared, this far excelleth the former in glory. And thus it is to be understood

derſtood (as I judge) and not of the augmentation of the glory of any *Church* at its re-edification, after its deſtruction for Sin; whether it be *Solomon*'s Temple, or the Church in general under the Law; or this under the Goſpel; or any particular Society under either: Onely excepting, 1. That glory wherewith *Solomon*'s Temple (the latter Houſe) was glorified by the bodily preſence of Chriſt, the King of Glory, and Subſtance of all Worſhip, both Legal and Evangelical. 2. And the glorious ſtate of the Church in general, to come; ſo fully ſpoken of in the holy Scriptures: which will as far excell its preſent ſtate, as Gold doth Braſs, *Iſa.*60.17,18,19,20.

And what I ſay of a Church, I ſay to any Chriſtian whoſoever: If once thy Love be gone, its gone indeed: Thou wilt find that a hard Queſtion to anſwer to, which Chriſt put upon *Peter* after his fall, three times together, *viz. Loveſt thou me?* It will be well for thee if while thou liveſt thou art able either to love as formerly, or to anſwer, with grieved *Peter*, *Yea, Lord; thou knoweſt that I love thee.* If thy Soul be de-

John 21. 15.

decayed,

cayed, either by ſlothfulneſs, or any ſinfulneſs whatſoever; or if it be pined away, by reaſon of the famine or ſcarſity of the Word, which God hath in Judgement ſent upon thee; wo be to thee, it will make thy skin as black as
Lam.5.10 an Oven. Doth not thine own Conſcience tell thee that thy heart is ſmitten and withered like mown Graſs? that thou art even like a ſtick; going into Eternity like an *Anatomy*, to meet the Bridegroom with a Viſage as black
Lam.4.8. as a coal, which formerly did uſe to
Cant.6.5 overcome him with Beauty. Or is Satan puffing thee up with a vain fancied Beauty, notwithſtanding all this deformity? The Lord ſhew thee his face, that thou may'ſt ſee thy own, as in a Glaſs, by his Light; the which, if thou canſt not endure, it's becauſe thy Eyes be ſore.

A general Warning for all Sleepers. Exod.11 5.

I ſhall conclude this laſt Uſe, with a warning to all *Zions* Sleepers, whether they be Churches, or Angels, or Preachers, or Hearers, or Priſoners, whereſoever I find them, whether upon the Throne, or behind the Mill.

Remember I told you this Uſe was grounded on Gods Judgements, where-

with

with you are threatned: Hear the voice of Christ then once more: *Ephes.* 5.14. *Awake thou that sleepest, and arise from the dead.*

I have told you what it is to lie among the dead at the pits brink: The Lord awaken you; will you lie there still? O tremble at Gods Judgements, Sleeper: If God and his Goodness must be feared, as it is by them that are awake; what then must God and his Judgements be, which are slighted by them that are asleep? But a waking *David* quakes at both; *Psal.* 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgements:* Why *David* had seen them executed speedily, for want of which, *Solomon* saith, the heart of man is fully set to do evil. *David* was the man that called the name of the place *Perez-Uzzah*, because of the breach he there saw God make upon *Uzzah*, who died by the Ark of God, but for putting forth his hand to hold it, though the Oxen shook it; *and David was afraid of the Lord that day:* and so were the poor *Bethshemites* in that day when God smote of them for looking into the Ark, even

Hos. 3.5.

Eccles. 8. 11.

2 Sam. 6.6 7.

1 Sam. 6. 19.

fifty thousand, and threescore and ten men; this makes them say, *Who is able to stand before this holy Lord God!* This learns to fear this fearful and glorious Name, THE LORD THY GOD; the which, saith *Moses*, if thou wilt not fear, *Then the LORD will make thy Plagues wonderful.* What sayest thou, Sleeper? Didst thou never read how often God destroy'd the *Israelites* down to the ground for their sin? Yea; But were they his own People? I answer, To the Law and to the Testimony: 1 *Cor.* 10. 4. saith the Apostle, They ate the same spiritual meat, and drank of the same spiritual drink; for they drank of that spiritual Rock which followed them, and that Rock was Christ; mark, *But with many of them God was not* WELL *pleased, for they were overthrown in the Wilderness:* How many? Three and twenty thousand in one day; a thousand more before the Plague ceased; many at another time for tempting of Christ; at another time for murmuring against him. Wherefore were these things written? *For our admonition,* (saith *Paul*) *on whom the ends of the World are come.* Wherefore let him that

Deut. 28. 58.

Num. 25. 9. 1 Cor. 10. 8.

Ver. 11, 12.

that thinketh he ſtandeth, take heed, leſt he fall.

Object. But God doth not thus deſtroy his People for their ſins now under the Goſpel, as he did under the Law; neither do we read the like Examples, Judgements or Sufferings for Sin in the New-Teſtament, as we do in the Old. An ignorant Objection.

Anſw. Hold, Friend: Thou talkeſt like one of *Zion*'s Babies: Doth not *Paul* ſay plainly to the *Corinthians*, that for their ſin many were weak and ſickly among them, and many aſleep, *i. e.* dead? Did not *Ananias* and *Saphira* fall down dead for their Hypocriſie, that ſome (can now) make ſo light of? But what if there be not ſo many Examples in the New-Teſtament as in the Old? Conſider, 1. That the New Teſtament was written to give an account of the Deſcention, Birth, Life, Miracles, Death, Reſurrection, and Aſcention of Chriſt; with the Practice of the Apoſtles; whoſe times were all ſhort. 2. That though there is not much of ſuffering Death, yet there is of Perſecution. 3. That though we read not of many Examples, yet there Act. 5.

might be many in that short time; for many things were done, which were not written. 4. That if there was not much suffering for sin in that time, yet there hath been since, according to History; witness the ten first Persecutions in the first three hundred years after Christ; in the Countreys of *France*, *Italy*, *Persia*, *Alexandria*, *Bohemia*, *Phenicia*, &c. where they were slain by heaps upon heaps, filling the streets with the Dead; sometimes burning whole Cities, with all the Inhabitants, young and old, as *Phrigia* & *Carthage*; sometime seventeen thousand in one month slain, twenty thousand burnt together in one Church; Six thousand six hundred sixty six kild at once: As many in these ten first Persecutions, as will amount to five thousand a day, for every day in the year, except one; beside the *Jews*, of whom was slain at the destruction of *Jerusalem*, eleven hundred thousand, for making light of the Gospel. Remember *Germany*'s many years desolations; there was a day of Vengeance, after the acceptable year of the Lord had been proclaimed by Master Doctor *Luther*. Remember the

John 20. 30.

Fox's Acts and Monuments.

the *Irish Rebellion*; are their Blood and Cries (at our doors) already forgotten? What sad sufferings have been here in *England* in King *Henry* the Eighth's (and in Queen *Mary*'s) Reign? And who knows what bloody days we may see in *England* again? Are we not at this time like Sheep appointed for the slaughter, by reason of division at home and abroad, Nation risen up against Nation, and Kingdom against Kingdom? Nay, would not the sufferings for Sin under the Gospel be found heavyer then them under the Law, for the time, if they were laid in the Ballances together? And are they not sharper, by reason of all the variety of Torments that hellish Cruelty could invent, to the end the Sufferers might die a cruel lingering death? As God saith, *Lam.*4.6. *The punishment of my People is greater then the punishment of Sodom, that was overthrown as in a moment, and no hand stayed on them.* As their suffering under the Law, was greater then *Sodom*'s; so are the sufferings under the Gospel greater then theirs: And who knows what they may be, before this dreadful beastly and blood-thirsty

Here has been bloody Days in *England.* But we are deaf now. Let the suffering under the Law and Gospel be weighed in an even Ballance, & see wch are heaviest and sharpest.

Whore, hath done making her self drunk with Blood, *Dan.*7.7. *Rev.*13.7. & 17.6.

The wicked are Gods *Rod*

And is not this Gods hand on his People, though by Instruments? Are not they the Rod in his hand? If any doubt of this, for their satisfaction let them read and consider these following Texts of Scripture: *Gen.*45.8. *Exod.*4.21. *Deut.*2.30. 1 *Sam.*26.19. 2 *Sam.*24.1. 1 *Kin.*11.14,23. 1 *Chron.*15.26. *Job* 15.11. *Psal.*17.13,14. & 44.11. *Isa.*42.24. & 43.28. *Jer.*12.7. *Amos* 3.6. *Joh.*19.11. *Act.*4.28. *Rev.*9.1. and 11.2. and 17.17. It's true, Gods People will not lay it upon him, to clear their Enemies; but contrariwise, upon their Enemies, to clear him. *Jer.*51.35. *The violence done to me, and to my flesh, be upon Babylon, shall the Inhabitant of Zion say; and my blood upon the Inhabitants of Caldea, shall Jerusalem say.*

Sin the cause of suffering

But is not sin the cause of all this? If not, what then? *Adam* suffered not before he sinned: Death came by Sin. The elect Angels never suffered, that never sinned. If Sin be not the cause of Suffering, and if Sufferings would have been without it; why did not the Devil

Devil perſecute *Adam* in Paradiſe, inſtead of enticing him to ſin? And why do not the fallen Angels perſecute the elect Angels in Heaven, and prevail againſt them, as they do againſt us on Earth? Sin is therefore the cauſe ſure.

If there was not ſuch a Cauſe as ſin, there would not be ſuch an Effect as ſuffering

And if ſin be the cauſe; whoſe ſin? the Devils, or the Perſecutors, or the Sufferers? Not the Devils, or the Worlds ſure: Let that be without diſpute; whether God will let his People ſuffer thus for the ſin of their Enemies, when he ſaith, The Son ſhall not bear the iniquity of the Father, nor the Father bear the iniquity of the Son, but the Soul that ſinneth ſhall die. If you ſay, We may ſuffer in ſome meaſure for the ſins of others, in caſe we be guilty of them: I anſwer, That alters not the caſe; for if we be guilty, we ſtill ſuffer for our own ſin. Our own Sins are therefore the Cauſe.

Mr. *Eaton*'s Hony-comb pag. 127.

And if our own, what ſins? Original or actual? in ignorance, or ſins againſt Light? Sins againſt Light, eſpecially againſt Goſpel-Light, no doubt, *Luk.* 12. 47. *Jam.* 4. 17. If you ſay, Gods People ſuffer for Righteouſneſs-ſake: I anſwer, That is as they ſuffer

Sin againſt Goſpel light is ſin indeed.

from unrighteous men; but as they suffer from a righteous God, it is for sin. Mans ordinary way is to afflict for Righteousness, but Gods ordinary way is to afflict for Sin: So that a Christian suffers for his Righteousness and for his Sin, and both at once, and by one and the same affliction and instrument. God hath a controversie with his People for their Sins, and the wicked have a controversie with them for their Righteousness; and so God lets out the wicked upon them for their sin. *Isa.* 10.7. *Howbeit he meaneth not so, neither doth his heart think so.* As suppose a man hath two Sons, the one he loveth the other he hateth; the beloved Son pleaseth his Father sometimes, and at sometimes displeaseth him; the other never pleaseth him, but hath a mind to beat his Brother, because he doth, contrary to him, please his Father: his Father is willing he should do so, withal giving him to understand wherefore, because of his disobedience; and so he suffers his Brother to beat him: but wherefore is that? even *Cain*-like, be-
1 Joh. 3.12 cause his own works are evil, and his Brothers righteous. And because I would

would not (in any thing) be miſunderſtood, Know that I neither ſay nor think that they were all Gods People that ſuffered either under the Law or Goſpel forementioned. Neither would I, in all that I ſay of Chriſtians ſuffering for ſin, take away the leaſt dram of Gods glory, or their comfort, thereunto belonging.

More dangerous to ſin now, then under the Law.

But as Sin and Suffering is greater under the Goſpel then under the Law, ſo alſo is it a more dangerous thing to ſin now, then it was then: *Heb.* 10.28. *He that deſpiſed Moſes Law died without mercy*; but ſaith he, *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God?* Act. 17.30. The times of this ignorance God winked at; but now (if I may ſo ſay) God looks with both eyes over his People, whom he will be ſure to ſcourge for their ſins both under Goſpel and Law: *Amos* 3.2. *You onely have I known of all the Families of the Earth:* and what then? *Therefore I will puniſh you for* ALL *your iniquities.* 1 *Pet.* 4.17. *The time is come that Judgement muſt begin at the Houſe of God:* As if he ſhould ſay, Goſpel-times are ſet times

times for Judgements above all others
Isa.61.2. foregoing. When once the acceptable year of the Lord is come, then look for the day of vengance to follow, if the Gospel be not obeyed. Yet must not these things be once named, but one Novice or other will be offended, and in the pride of their heart pretend to espy out a Legal Spirit in which it is preached; though they have not half light enough to shew them their own ignorance: and such liberty will they promise themselves (in their deep dream) from Gods Judgements, and Sin, and a Body of Death, that if they hear any complaint of these, they call it a Spirit of Bondage, from which they
2Pet.2.19 in a vain manner pretend great freedom, though themselves the Servants of Corruption: for it is evident that it is for want of the fear of God, that they fear not Gods Judgements; and it is for want of Life, that they feel not a Body of Sin and Death. And that which is more dreadful, when one alloweth himself in sin, and yet is not
Psal.73.5 plagued and judged as other men, *i. e.*
18,19. Gods Children; it is a black mark wherewith God in his word hath branded

ded ſuch a one for HELL: he that Heb. 12.8
feareth God, will even fear his goodneſs; but he that feareth not God, will not fear ſo much as his Judgements. The *Corinthians* were carnal, and partial, and idolatrous, as many are now: One for *Paul*, another for *Apollo*, the other for *Cephas*; and ſo he warns them by the Judgements of God that befel others for tempting Chriſt, as they alſo did; and for idolizing the Creature: ſaith he, Neither be ye Idolaters, as 1 Cor. 10.
ſome of them were; neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand: Nay, he calls theſe Judgements, Types or Shadows; as if he ſhould ſay the ſubſtantial Judgements remain until the *Goſpel*, at which time they muſt begin, 1 *Pet.* 4. 17.

O the ears of ſome are deaf to this preaching, and they think the Joyful Sound hath taken away their hearing, when alas, it is their ſleepineſs and carnality hath done it; and then they ſay, What is this to us? Yea, it is to you: *Jude* 5. ſaith he to the Saints, *I will put* YOU *in remembrance, though ye once knew this, how that the Lord having ſaved*

ved the People out of the Land of Egypt, afterward destroyed them that believed not. He also makes use of the *Sodomites* which God overthrew with Fire and Brimstone from Heaven; who are, saith he, set forth, mark, for an example, *suffering the vengeance of eternal fire:* Nay, he brings in the very Devils to warn Saints; vers.6. *And the Angels which kept not their first estate*; mind this, you that have left your first Love, and are fallen by your iniquities from your first station and posture, *the Angels which kept not their first estate, but left their own habitation, hath he reserved in everlasting chains under darkness, unto the Judgement of the* GREAT *day.* O what a dreadful Dream are Sleepers in! and what a difference is there between their first and last estate! The time was, when a soft Rod shaken over thy Head, would make thee quake, and yeild obedience; but now God may rattle everlasting Chains in thy Ears, and yet not move thee. Although God do not throw thee to Hell, as he did the fallen Angels; nor yet into thy Grave, as the *Israelites*; nor burn thee from Heaven, as the *Sodomites:*

τὴν ἑαυτῶν ἀρχὴν.

yet

yet if God be ſetting thee on fire (in a-
nother ſence) round about, and burn- Iſa.42.25
ing thee, and thou neither knoweſt it,
nor layeſt it to heart, it is a ſign thy
Judgement is as deep as thy ſleep, and
both out of thy ſight. Art thou the
perſon who art ſo much at eaſe in *Zion*?
Wo be to thee; I wiſh thou doſt not
die under this Judgement, inſtead of
awakening under it. Did *David* (when
he was awake, ſorrowful and ſick for
the preſence of Chriſt) ſay, *Lighten* Pſal.13.3
my Eyes, leſt I ſleep the ſleep of Death?
What then hadſt thou need to ſay, in
the caſe THOU art in?

Gods Judgments are ſometimes un- GOD's
der the Goſpel more ſecret and inviſi- Judge-
ments
ble then formerly, and ſo conſequent- ſome-
ly more dangerous: When they fall times ſe-
upon the Body, then the Perſons judg- cret.
ed, are objects of Pity to all that paſs
by; or of Terror to the Beholders.
When the ground openeth her mouth,
and ſwallows up alive, this makes o-
thers flee for it; when the deſtroying
Angel with his drawn Sword cuts down
70000 in three days, this awakeneth
where it goeth; when the Plague falls
on the Body, *Phineas* ſtands up immedi-
ately

ately, and executing Judgment, ſtayeth it: But when Gods Judgements fall upon thy inward inviſible man; for ſo it is to thee, now thou haſt pricked out thy eyes againſt Gods hedge of thorns, which thou haſt ſo often ventured upon to go out of the way, contrary to thy Light and Knowledge; and alſo ſeared thy Conſcience paſt feeling: Now it ſeems to thee as if all were well; like a ſick man a little before death, who feeleth not his pain. Yea, to others it may ſeem ſo, if thou prayeſt, and talkeſt often of the things of God; eſpecially if thou complaineſt withal, thou goeſt for currant; and haſt ſome enjoyment to tell of, though it be carnal or deviliſh; or if thou haſt a moiſt Brain, and canſt drop a few tears to blind the eyes, then thou goeſt for an awakened ſhining Soul indeed, even in this deep dream.

O Sleepers, the Lord awaken you
Rom. 11. from under theſe unſearchable Judgements, which you will never know of, ſo long as you are aſleep. When God layeth a Judgement upon the outward man, the heart, it may be, will ſtick cloſe to God; but when the Judgment

ment lieth upon the inward man, and that be withered, the heart will cleave to Chriſt as it cleaves to glaſs. O dread Sin as much as Hell: *Pſal.*125.5. *As for ſuch as turn aſide to their crooked Ways, the Lord ſhall lead them forth with the Workers of iniquity.* God may lead you into what Judgment he will, when you have ſinned out your eyes: any conceit (though contrary to the Word and Rule) will then carry it. Dareſt thou cavil, becauſe I ſpeak of Gods leading into dangers, when it is Gods own word, and when Chriſt himſelf taught his Diſciples to pray thus, *Lead us not into temptation*; and again ſaith he, *Watch and pray, that ye enter not into temptation*: And what if we do not? Why then ſee what followeth, *Rev.*3.3. *If therefore thou ſhalt not watch, I will come on thee as a Thief, and thou ſhalt* NOT *know what hour I will come upon thee.* If once it come to this, wo be to thee. The time was, thou couldeſt not bear it, to be kept from one Sermon; but now God may take away Sermons, and Preachers, and Goſpel, and Kingdom, and all; none of theſe things move thee, any more then the ground thou

Mat.26. 41.

thou ſtandſt on. Whoſe heart is hardeſt, *Pharaoh's*, who (under Gods thundring Judgments) cried out, *Intreat the Lrod for me*; or thine, who canſt ſleep under Goſpel-Thunder-Claps? What doſt thou ſleep ſtill? What hopes is there then of thine awakening? Or what ſhall I do for thee? Shall I write, *The Lord have mercy on thee*, upon thy door, and ſo leave thee? Or ſhall I bid thee *Remember Lot's Wife?* who ſtands (as ſome ſay) to this very day, to warn thee; who (inſtead of taking warning by her) art ſtanding under Gods Judgments as inſenſible as if thou waſt ſet up, juſt like her, to warn the next Paſſenger. O any Plague but the Plague of the Heart, ſaith the wiſe man: from which I ſay, The Lord deliver thee.

AMEN.

A

A CALL FOR A Chriſtleſs Sinner:

OR,

A Word to Them that never had any true Love to Jeſus Chriſt.

POOR SINNER, Although thou haſt no Love to Chriſt, yet I hope I have a Love for thee, by reaſon of which I cannot put a period to this ſmall Treatiſe, before I have added thereto a Word of Salvation for thy poor Soul.

Poor Sinner! What haſt NO Love to Chriſt? Why then thou haſt NO Intereſt in Chriſt, and then thou art

poor indeed. I cannot ſay to thee (as to the Chriſtian) that thou haſt impoveriſhed thy ſelf by loſing thy Love, which thou never hadſt: No, but I can ſay, though thou haſt not loſt thy Love, yet thou haſt loſt thy SOUL: Poor Sinner! how poor art thou, although Jeſus Chriſt hath ſo long offered to make thee rich and lovely, freely and eternally? And yet thou haſt no love to Chriſt, but to a ſtinking Luſt, the Devils Bait, or to ſome worldly Object, which ſheweth that the Love of God is not in thee, 1 *Joh.* 2. 15.

Object. But it may be thou wilt ſay, Though I love my Pleaſures or Profits a little, I have love to Chriſt alſo I hope, or elſe I ſhould be ſorry: I can love theſe things a little, and Chriſt more, or above all. And ſo long I hope all will be well in the end.

Anſw. Ah poor Sinner! Thou art deceiving thy loſt Soul, and inſtead of going to Heaven, with Love in thy Heart to Chriſt, as thou ſuppoſeſt; thou art going to HELL with a Lye in thy right hand, as I ſuppoſe; yea, as God ſuppoſeth and teſtifieth, whoſe words cannot be broken. How knoweſt thou that

Iſa 44 20

thy

thy Love will be found to praiſe in the day of Chriſt? Hath it been tried? And what if it hath endured ſome trial, yet may it be found falſe in the fiery day of God; as that metal that will abide ſix fires, but not the ſeventh.

Object. But what if I have no Love to Chriſt? If he have Love to me, am I not well enough? He died for Sinners: And thus I uſe to argue for Heaven:

Jeſus Chriſt died to ſave Sinners. Major P.
But I am a Sinner. Minor.
Ergo, I ſhall be ſaved by Chriſts Death. Concluſ.

A very ſtrong Argument I think; and therefore I uſe not to be troubled for want of Love to Chriſt; what need is there of that?

Anſw. But what ſaith the anſwer of God to this? 1 *Cor.* 16.22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha:* Poor Sinner, thou art bleſſing thy ſelf, but God curſeth thee: What will it avail thee, thus to write thine own pardon?

Nay, what if all the World ſhould bleſs thee, ſeeing God curſeth thee where-ever thou goeſt, and in whatſoever thou enjoyeſt, *Deut.* 28. 15. I know thou wouldeſt have me tell thee, that I hope better things of thee, (though I thus ſpeak) as thou doſt thy ſelf, becauſe thou art not ſo bad as others: But I dare not do it; leſt if I ſhould bleſs thee under Gods curſe here, thou ſhouldſt have cauſe to curſe me under it hereafter, even when thou comeſt to lie curſing thy ſelf in Hell, for being ſo deceived with the ſhadow of Grace, inſtead of the ſubſtance.

Poor Sinner, what haſt thou got for thy portion? Every one deſireth to be rich, what is thy Treaſure? Worldly Riches, Pleaſures, Honours, or an empty Profeſſion of Chriſt, without a full poſſeſſion of him? Ah pitiful portion!

Luk. 16. 24. *Dives* may be ſerved with his rich Robes, and ſumptuous fare to day, and to morrow he may be crying in the flames to be ſerved with a drop of Water upon the tip of a Beggars Finger, to cool his Tongue. Ah! ſaith *David* of the Rich and Ungodly, *How are they brought to deſolation as in a moment!*

Pſal. 73. 19.

They

They are utterly consumed with Terrours.

Poor Sinner, what if thou hadst all the Riches in this world in one bag full of holes, and all the Pleasures and Honours that it can afford, in another; how soon might both these be as light as *Lazarus* his Purse, wherein there is never a Penny, and thy Soul as soon in Hell? Alas, thou art almost there and wilt thou yet go on? It may be thou art the person that I, or others, have warned to flee that place of torment, and wilt thou yet go on? AH! wo be to thee; thy Soul falls under *Chorazins* woes, which will be more woful then the Sodomites, who were burned down to hell with Fire and Brimstone from the Lord out of Heaven. What, dost thou make light of Sermons, and Convictions, of Warnings, and Woes, of Beseechings, and Wooings, and Writings, and all, poor Sinner? It would be well for thee, if thou couldest make as light of the hottest place in Hell too, when thou art in it; which thou art like to have, if thou goest thither with such Warnings in thy Ears, and with such Lights in thy Hand, as these. And if Mat. 11. Gen. 19. 20.

thou couldeſt as eaſily bear the heavy wrath of God, as thou canſt hear of it; I might then let thee go on. But ſeeing it is otherwiſe, I am not willing to leave thee ſo long as I finde thee out of Hell. I pray thee therefore, before thou goeſt a ſtep farther, (for it may be there is but a ſtep between thee and death) Conſider what thou wilt do when thou comeſt into Hell, to bear theſe following Plagues that will attend thee.

Conſid. 1 How wilt thou endure to be tormented in Soul and Body, from Head to Foot, in every Part and Faculty, Night and Day, without any eaſe, when thou canſt not endure the pain of one Tooth, much leſs canſt thou endure thy whole Body in a fire? But let me tell thee, That the fire of Hell doth ſo far exceed this in heat, that if thou mighteſt exchange thy place there, for a place in a fiery Furnace here, thou wouldeſt think thy ſelf in Paradiſe.

Conſid. 2 How wilt thou bear it to hear the Damned ROAR? We read that when the Earth opened her mouth to ſwallow up

up *Corah*, *Dathan*, and *Abiram*, ALL *Iſrael* fled at the Cry: Ah! but what is this to the Cry the Damned will make when they hear this dreadful Sentence, *Depart from me ye curſed into everlaſting fire*; and when they ſee Hell open its mouth to ſwallow them ALL down; from which Cry thou canſt not flee, as *Iſrael* did: for down with them into the Lake thou muſt go, there (*Pharaoh*-like) to lie groaning together, with the groanings of a deadly-wounded-man, *Ezek.* 30. 24.

Num. 16. 34. Mat. 25. Rev. 20. 15.

How wilt thou bear it, to have the Devils viſit thee, and in this deadly ſickneſs to foam out their fury, and to ROAR upon thee? It may be thou art now afraid to be in the dark alone, leſt thou ſhouldſt have one of them for thy companion: Neither durſt thou be proud, ſwear, lie, ſteal, ſcorn the Godly, or any other ſin, if thou waſt ſure that for ſo doing he would appear to thee; why poor Sinner, Thou art as ſure to be in Hell among thouſands, yea, legions of Devils for ever, as ever thou waſt in thy Mothers Womb

Conſid. 3

for a ſeaſon, if thou repent not, *Luke* 13. 3.

Conſid 4 Laſtly, How wilt thou bear the thoughts of this word, ETERNITY, when thou art in the midſt of all this miſery and dreadful company? O Hell is ſuch a place, that if thou hadſt been there but one hour, thou wouldeſt not be hired to dwell there one more, if it would gain thee all the whole World. But if once thou comeſt into Hell, thou art there for ever. Ah poor Sinner! Once in HELL, and Ever in HELL. O take this word ETERNITY into thy heart, and let it talk with thee in thy way to Hell, and ſay thou thus within thy ſelf: I am a Chriſtleſs Sin-
John 3. 3 ner, I am not born again; I am therefore going, not to Heaven, but to Hell; and I have heard it is a hot place, and full of horrible Company. I had beſt conſider (before I enter in) when I ſhall return. Now welcome this word EVER, and hear it anſwer to this thy Queſtion, *When ſhall I Return?*

Even

Even when everlaſting Fire leaveth burning, and everlaſting Chains leave binding, and the everlaſting God leaveth being, *Then ſhall I return.* O this word EVER! What, heareſt thou not yet the ſound of ETERNITY ring in thy Ears? Try if thou canſt meaſure it out with the Rule of Time: Look on the Graſs of the Field, as thou walkeſt, and think how many blades or piles of Graſs there is in all the World, and how many there hath been in every years Spring ſince the World begun; why for every one of theſe (if I die in my ſins) I muſt lie a thouſand years in HELL. Look on the ſtones in the Field, how many is there in all the world; why how many ſoever there be to adde to the firſt number, ſo many thouſand years more I muſt lie in HELL. How many drops of Rain hath fallen on the Earth ſince *Noah*'s Flood began, (for we read not that it rained before) and adde thereto all the drops in the Sea; why ſo many thouſand years more I muſt lie in HELL. How many Hairs on the Heads and Hides of all men and beaſts that are, and were, and are to come; why ſo many thouſand

ſand years more I muſt lie in HELL. Look on the Stars in the Skie (for an Evening Meditation) how many are they in number; why ſo many thouſand years more I muſt lie in HELL. How many Corns of fine Sand will make a heap to reach up to Heaven; why ſo many thouſand years more I muſt lie in HELL. How many minutes of Time between the Creation and Diſſolution of the World; why ſo many thouſand years more I muſt lie in HELL. How many minutes in all the forementioned thouſands of years; why how many ſoever, ſo many thouſand years more I muſt lie in HELL. And what muſt I do after all this innumerable number of thouſands of years? Why then thou muſt lie in HELL as many more; and after that, a thouſand times as many more.

Queſt. The Lord have mercy on me; what ſhall I do?

Anſw. O poor Sinner! HELL gapes for thee, everlaſting Burnings are ready to kindle upon thee: Flee to Chriſt QUICKLY, before the door of Heaven

Heaven is ſhut up againſt thee; for if it be once ſhut, it will NEVER be opened any more. NOW for true Faith in Chriſt, feeding Faith upon his Fleſh and Blood, or thou art gone for ever, notwithſtanding all thy Prayers, and Tears, and Deſires: though thou ſhouldeſt pray, and weep, and read, and do, and ſuffer, and ſhine, a thouſand years for Heaven; yet if thou liveſt thus, and dieſt with a dead Faith in thy Heart, inſtead of a lively powerful Faith, in what Jeſus Chriſt hath done and ſuffered for thee: If ſo, then whatſoever, or how long ſoever thou ſuffereſt for thy Righteouſneſs here; yet ſhalt thou ſuffer for thy Sins in Hell for ever. O Eternity, Eternity, Eternity! Poor Sinner, thou art almoſt in Hell; think upon Eternity. The end of this World is at hand: Look, there is the end of thy Riches, and Pleaſures, and Chriſtleſs Profeſſion, at hand: And here is the End of this Book. But where is the End of an Endleſs ETERNITY?

Luk. 13. 24, 25. Joh. 6. 53

FINIS.